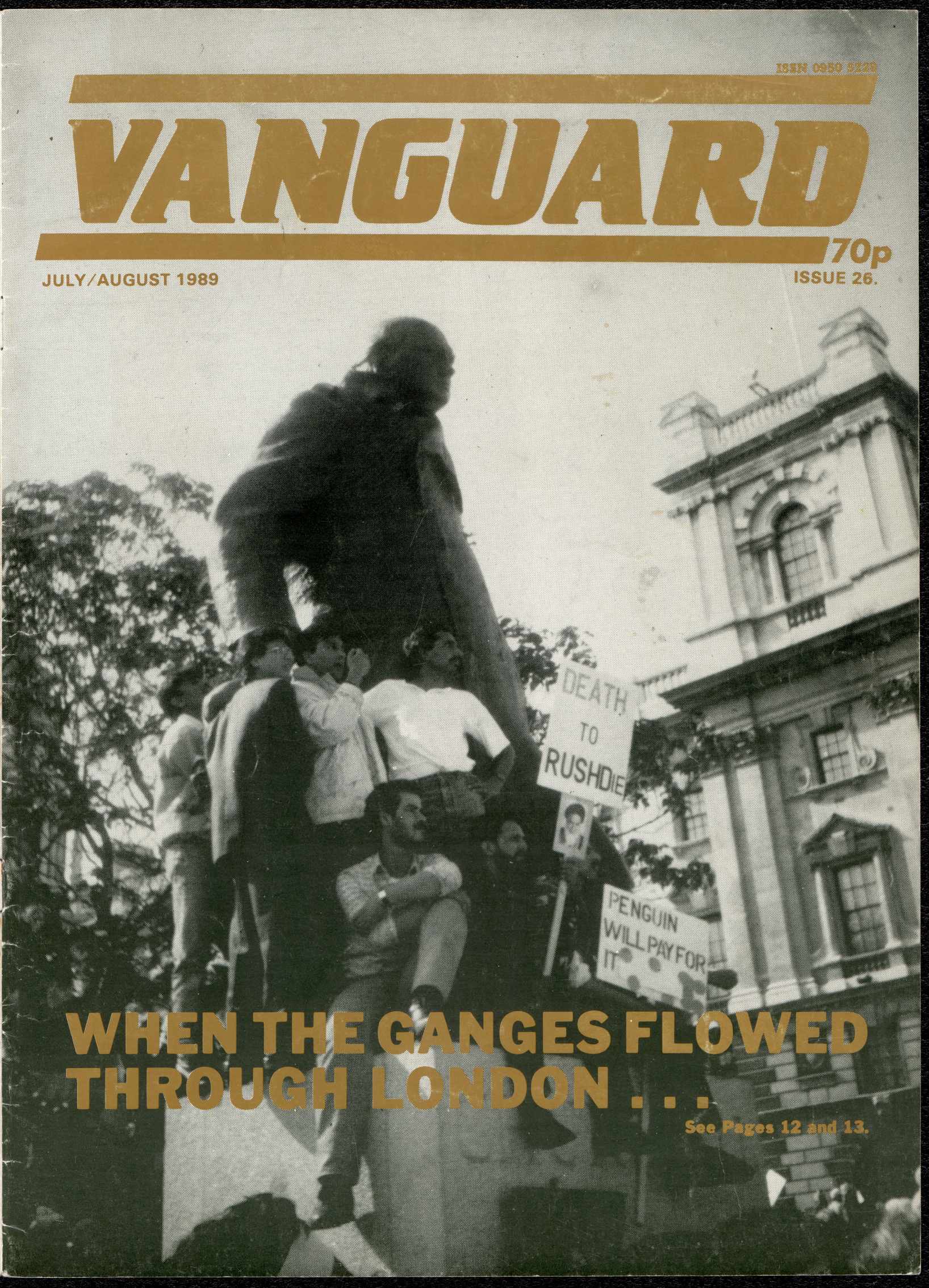
ISSN 0959 5228

VANGUARD

70p

JULY/AUGUST 1989

ISSUE 26.



WHEN THE GANGES FLOWED THROUGH LONDON . . .

See Pages 12 and 13.

VANGUARD

ISSN 0950 - 5229

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E·D·I·T·O·R·I·A·L

JULY/AUGUST 1989 ISSUE 26.

HYPOCRISY AND THE HONG KONG CHINESE

IT IS AN indisputable fact of life that Communist atrocities are usually ignored in the 'Western democracies'. While we frequently hear the cry 'we must never forget racist holocausts' far greater atrocities done in the name of class struggle are rarely mentioned, far less condemned, in the media.

To take just one example: Chairman Mao was the greatest mass-murderer of all time. Even the most charitable estimates of the numbers killed under his regime run into the tens of millions. Yet on his death he was widely eulogised in the West - even Margaret Thatcher joined in the praise - and no mention was made of his victims.

Suddenly all this has changed. The death of - by Chinese standards - a handful of people, has been front-page news throughout the so-called 'free world'.

Why the change? There are perhaps two main reasons.

Firstly big business has been eyeing up Red China, with increasingly greedy eyes, throughout the 1980's. The prize for international capitalism is a billion strong market, and a huge source of cheap coolie labour.

Bad publicity discredits, and may help to bring down the existing order, a hardline Maoist government that prizes China's economic independence, in favour of a more accommodating government that will accept China's integration into an internationalist economic World order.

Secondly the ethno-masochism of multi-racialists which causes them to grasp at the slightest excuse for importing yet more Third World citizens into Britain.

"Look at the atrocities taking place in China. We have a humanitarian duty not to let the Hong Kong Chinese fall into the hands of such a government", wail the multi-racialists. Such arguments are obvious rubbish. **If** we had a 'humanitarian duty' to let in 3.5 million Hong Kong Chinese who **might** suffer oppression in the future, then why not let in the billion other Chinese who **are** suffering oppression now?

In fact our true humanitarian duty is completely the reverse. It is not in the long-term interest of the Chinese to come here. **But, more importantly, the prime humanitarian duty of any British government is to safeguard the nation, to preserve its British identity, to bequeath it intact to future British generations.**

Hong Kong: Home to 3.5 million - How many will come here?

THE EARLIEST ORIGINS OF THE BRITISH

IN THE earlier articles in this series we have traced the origin of the British people back some two thousand years to the time of Julius Caesar's landing in Kent in 54-55 BC. We have seen that the various invasions of foreigners beloved of those who like to claim that Britain has 'always been a multi-racial society' were, of peoples ethnically very closely related to native Britons, but were also of very much less impact in terms of numbers, and hence on the composition of our population, than their undoubted effects on the language, culture and political/social structure of our islands might lead one to believe.

For all of our recorded history, most of the British people have been descended preponderantly from a population which was native to our land when the first curtain of history rose upon it. But who were they? And how long have they lived here?

STEVE BRADY concludes his three-part study of the origins of the British by examining our earliest roots, prior to the Roman Invasion.

To answer these questions we must seek to part the mists of prehistory, to sift a mass of often confused and sometimes apparently contradictory evidence and the mass of contradictory and sometimes apparently confused interpretations placed upon that evidence by archaeologists, historians and physical anthropologists over the years. We will find that certainty is harder to arrive at than in the historical period, but that nevertheless we can at least establish the limits of the possible and arrive at a general picture, at least regarding our principal concern here, the ethnic composition of the British people.

To begin, we can establish a few fixed reference points, facts few if any would dispute which set the limits of the possible in British prehistory, and which any account of that prehistory must include and explain. Most of those facts are easily established because they can readily be observed or inferred from the situation today. The **first** such observable fact, and one obviously central to the question of our ethnic origins, is the physical make-up of the British people. As Dr. John Baker F.R.S., the Oxford zoologist, ably expounds in his *Race* (OUP, 1974, p217 and 264-9), the British population may be distinguished by its physical constitution as being largely comprised of the Nordic sub-race of the European or White race.

The evidence from physical anthropology is open to a variety of historical interpretations, but it does rule out any substantial immigration before our own times from some of the more exotic locations proposed for the roots of the British, such as Iron Age Palestine (the "British Israel" theory) or Neolithic Asia Minor.

The **second** fact relevant to the prehistoric origin of the British comes from comparative linguistics. Since Sir William Jones first pointed it out in 1786, it has been known that many of the languages of Europe, parts of the Middle East and Northern India, are closely related. This is evident if we look at some corresponding words in various of these "Indo-European" languages.

For example English "one, two, three,"; German "eins, zwei, drei"; French "un, deux, trois"; Swedish "en, tva, tre"; Irish "aon, do, tri"; Latin "unus, duo, tres"; Greek "heis, duo, treis"; and the ancient North-west Indian language Sanskrit "eka, dva, treyas" compared with the non-Indo-European Finnish "yksi, kaksi, kolme".

Such similarities, indicating that the languages in which they occur were once one, are, as would be expected, most notable in the "core vocabulary" of the languages concerned, words such as those for the numbers one to ten, members of the family etc.

We know that Indo-European languages reached India about 1800 B.C. borne by a conquering aristocracy of White, indeed almost certainly Nordic, warriors. Did they spread across Europe, specifically to Britain then, and in that way? Or earlier, and differently? But spread we know they did: at the start of the historical period, most of our people spoke Indo-European tongues. But, interestingly, a minority, the Picts or Cruthin, seem to have spoken unrelated, presumably older languages.

The **third** relevant factor in the origin of our people comes from studies by archaeologists, especially of the modern "processual" school, and historians of how language, material culture and ethnicity in an area are, and historically have been, related and how they can change.

The simplest, and oldest, idea was that language, material culture (including technology, art styles and so on) and ethnicity were common aspects of one whole, so that the appearance of a new style of pottery and grave goods in an area implied that the previous inhabitants had been "replaced" by a new people in the land.

This idea meant that for example the appearance over areas of Northern Europe in the later third/early second millennium BC of a type of "Battle-Axe" and pottery known as Corded Ware implied a distinct "Battle Axe/Corded Ware" people, sometimes identified with the first Indo-European speakers invading the area concerned.

The problem with all this becomes obvious if we imagine 50th Century archaeologists noting the occurrence of the remains of bicycles in 3,000 year-old sites around the globe. It will be discovered that older and less advanced bikes occur, first in Britain, then in Europe and North America. Within a century, the "Bicycle" culture borne by an identifiable ethnic group, the "Bicycle People", who spread from an ancestral homeland, to invade Europe, America and eventually much of the world.

Absurd though this *reductio ad absurdum* indeed is, it is on similar arguments that classical archaeologists built the "Invasion Hypothesis", in which our island was successively overrun by Neolithic farmers, proto-Indo-Europeans, Beaker People, Wessex Culture people, and at least two waves of Celts.

Instead, modern archeologists identify three processes at work in causing the culture changes the archaeological, and indeed historical, record shows. The first, and ethnically least important, is the "peer-polity interaction": basically simply imitation by one people of ideas, inventions, art forms, fashions etc. of another. A modern example is the "Bicycle People" of modern China.

The second process of cultural change is "elite dominance". Here there is an invader, albeit numerically, often a small minority, who imposes his language, culture and way of life on a conquered majority. The Norman Conquest of England is a classic, historically attested example. It is feasible, but now widely disputed, that the arrival of the "Celts" in England was an example of this. A series of prehistoric "elite dominance" cultural overturns are impossible to disprove in prehistoric Britain, but, as with their historic successors, they would leave most

Continued Overleaf.

of our gene pool descended from an older, aboriginal stock.

It is the third process, the "demographic wave of advance" model, which can supplant a people in their own land. This model, advanced by the geneticist Professor Luigi Cavalli-Sforza and the archaeologist Albert Ammerman in a series of papers commencing in 1973, depends on the newcomers possessing a massive advantage in technology, specifically the technology of supporting people on a given area of land.

The classic example is Neolithic farming as opposed to Mesolithic hunting/gathering. In Europe, hunting/gathering can support only about 1 person per 10 square kilometres. Neolithic-level farming can support five people on one square kilometre, a fiftyfold increase. If farmers move into a land settled by hunter/gatherers, they need not so much as lay a finger on the natives to outnumber them in a few generations by fifty to one.

Cavalli-Sforza and Ammermann showed, in an elegant mathematical model, that a farming population will spread in a wave of population advance by a kilometre a year simply by random movement of younger sons seeking new land to farm etc., spreading across Europe, for example, in a couple of. millennia without anyone deliberately setting out to conquer anywhere. Only if the hunter/gatherers are able to copy the new technology and augment their numbers too, can they survive.

Only once in British history have the preconditions for swamping of the natives by a wave of demographic advance existed, when Neolithic farming techniques impacted on Mesolithic hunter/gatherers around 4500 BC. Since then, no invaders have enjoyed the necessary technological lead.

We can, therefore, conclude that our ancestors have held the land, ethnically virtually unchanged, for 6500 years at least. Before Rome was founded, before Homer sang of the topless towers of Ilion, before Pharoah commanded the first Pyramid, this land was our land.

As Cambridge's Professor Colin Renfrew puts it in his interesting *Archaeology and Language: The Puzzle of Indo-European Origins* (Johnathan Cape, 1987, p.6) the result of the latest findings and thinking in archaeology is that "Our origins - and in general that is claimed here for other parts of Europe too - go back very much deeper (than used to be thought). These lands have been our lands, and those of our forefathers, for thousands of years longer than is widely thought. Many of the features, then, which define the Irishness of the Irish, or the Spanishness of the Spanish, or the Britishness of the British, go back very much deeper".

When we do look at the archaeological evidence for the period between 4500 BC and the Roman Invasion of Caesar, we discover in fact very little evidence of even the relatively minor ethnic admixture of historical "elite dominance" invasions such as the Saxon, Norse and Norman.

As Professor Renfrew puts it (op.cit., p.124) "Professor Graham Clark, in his paper 'The invasion hypothesis in British prehistory', published in 1966, suggested that following the spread of farming to Britain there had perhaps been no more than one significant invasion of Britain before the Roman conquest and even the single exception which he cited, associated with the appearance of Beaker pottery in Britain, would today be discounted by most scholars".

A bronze collar from Lochar Moss (Dumfries & Galloway): an example of the style of Celtic Art which continued in Northern Britain, long after the Romans, under the Emperor Claudius, had conquered the southern part.

Even the Celts are nowadays seen as indigenous at least to England. Apart from J.G.P. Clark's paper (cited by Renfrew above, *Antiquity*, 40, pp.179-89, 1966), as far back as 1964 the Iron Age scholar R.F. Hodson exploded the then prevailing view of the arrival of the Celts in three waves of invasion ("Cultural groupings within the British pre-Roman Iron Age", *Proceedings of the Prehistoric Society*, 30, pp. 99-110).

Those, such as Christopher Hawkes, who once championed the idea that the Celts "came to" Britain, have now abandoned such ideas in favour of "cumulative Celticity", whereby first the Hallstatt and then the La Tene art and weapon styles spread to Britain by peer-polity interaction (e.g. his paper "Cumulative Celticity in pre-Roman Britain", *Etudes Celtiques*, 13, 2, pp.607-28). Renfrew (op. cit., p.241) speaks of the idea of any "wave of Celtic immigrants to Britain" as having now "been almost universally abandoned".

Iron Age technology itself seems to have been imported, like the Chinese bicycle, rather than being brought, as used to be thought, by yet another "wave of invaders". As Professor J.V.S. Megaw and D.D.A. Simpson put it in their classic textbook *Introduction to British Prehistory* (Leicester University Press, 1979, p.412): "the idea of a new population at the beginning of the Iron Age bringing knowledge of hillforts and characteristic pottery and settlements, as well as iron technology, is now hard to maintain . . it is now becoming clear that much of what was traditionally regarded as Iron Age was in fact already current in the late Bronze Age, especially in the case of pottery and settlements. In fact the only innovations that can clearly be assigned to the onset of the Iron Age are the widespread change from bronze to iron for many purposes, and metal objects of Hallstatt C type . . . It is difficult to find any evidence that conclusively suggests the arrival of a new population at the beginning of the Iron Age."

Megaw and Simpson, whose text, reflecting the contributions of five other leading authorities beside themselves, may be regarded in many ways as reflecting the modern generally accepted view in the field, repeatedly criticise "the earlier vogue amongst archaeologists to ascribe all major changes in British prehistory to 'invasion' or wholesale settlement" (ibid., p243). Indeed, they provide a comprehensive and detailed account of our prehistory from which few believers in the outdated "Invasion Hypothesis" are likely to emerge with their preconceptions intact.

This is not to suggest that for over forty centuries nary an outlander planted settled foot on British soil. In the absence of Customs and Immigration, or indeed the sort of unitary state which establishes such invaluable departments of government, a few odd bands evidently trickled in here and there.

In general, however, modern archaeology discounts immigration as a significant factor in British prehistory for the whole 45 centuries between the begining of the Neolithic farming period and the invasion of the Roman Emperor Claudius in 43 AD. Extensive trade in goods, ideas, technology, culture, fashions and religion there certainly was between Britain and the Continent, from a surprisingly early date and to a remarkably substantial degree - our Neolithic, Bronze Age and Iron Age ancestors were far from the "ignorant, benighted woad-smeared savages isolated in primeval forest" of popular superstition: the powerful and highly organized Bronze Age Wessex culture, for example, traded as far as Mycenean Greece and Pharaoh's Egypt.

We have seen that there have been no ethnically significant invasions of Britain since 4500 B.C., the beginning of the Neolithic Age. But what about that point, the beginning of farming in Britain - first identified, incidentally, in Ulster, at Ballynagilly, Co.Tyrone, with a radiocarbon date around 4500 B.C.?

It is tempting to correlate that "Neolithic Revolution", with two additional events which may have been contemporaneous; the arrival of the Indo-European speech on these shores, and of a population which is more typically Nordic racially, and differs in such features as blood-group distribution and genetic factors than that of areas of our islands linked historically with non-, and hence presumably pre-, Indo-European language and culture.

Continued

This is what Professor Colin Renfrew of Cambridge and his followers would have us do, at least in part. They argue, and modern archaeology would agree thus far, that the Indo-European dispersal in Europe is considerably older than the date of 2500 B.C. once accepted.

Professor Renfrew suggests that the Indo-Europeans flooded across Europe because they were the first farmers, and thus could swamp native Mesolithic hunter/gathers and that exceptionally some Mesolithic peoples did learn the new ways before they were submerged, so their numbers too increased, and their peoples survived.

This, Renfrew suggests, is what happened to the Basques, whose language is pre-Indo-European, in Spain, and to pre-Indo-European-speaking peoples who survived into historic times, such as the Etruscans in Italy and the Picts/Pretani/Cruthin/Attacotti in the British Isles.

Renfrew follows mainstream scholarship thereafter in arguing that after the great Indo-European farming flood from 6000-4500 BC the racial composition of Europe and Britain remained largely stable, and indeed that most people in most Western European nations, our own included, however much ruling elites and the languages and laws they impose may ebb and flow, are basically descended from the inhabitants of the same lands 6500 years ago.

So it is conceivable that about 4500 BC the only successful major immigration before the 20th Century brought Nordic proto-Indo-European farmers to England. By the time the native, perhaps Mediterranid, Mesolithic people, who may have numbered only 10,000 in Britain all told (see Lloyd and Jennifer Laing, op. cit. p.91) picked up the new farming skills they had already been swamped in the southern half of Britain, but in the North and West their population, admixed with some of the newcomers (for there is no lack of Nordic characteristics in the Scots, Welsh, Irish and Ulster populations), was able to rise sufficiently to hold its own, so that for four thousand years more their speech and ways of life lingered on, until swamped by Celtic cultures.

So, although the coming of the first farmers 6500 years ago was the only time before our own when the British people **could** have been swamped by immigrants, when immigrants **could** have made up a significant proportion of our gene pool, it is by no means cetain that this did happen. The first of the "elite dominance" superficial ripples on the surface of our folk could have imposed Indo-European language and culture on a predominantly native population, the descendants of Mesolithic hunter-gatherers who had learned farming by contact with continental traders.

In any case, subsequent interbreeding of the peoples of our island ensures that all that all of us have at least a proportion of the blood of the First Britons, the Mesolithic hunters, in our veins.

The Battersea Shield - recovered from the Thames it is a superb example of the metal-working skills of our Celtic ancestors.

For those hunters were indeed the first Britons, descended from the Palaeolithic hunters who first walked here over ten thousand years ago when musk ox and reindeer grazed where now the Channel flows, and the glaciers of the Great Ice Age still reached as far as the English Midlands.

By the 7th millennium BC, when our land had become an island, a British identity had already emerged; as Megaw and Simpson point out (op. cit. p63) "it is certainly not possible to identify any of the British later mesolithic industries very closely to any particular Continental background". For eighty centuries, we have been an identifiable separate entity, a nation. A nation from which, not "waves of immigrants" we are sprung.

For it should now be absolutely beyond doubt that we are not and never have been a "nation of Immigrants". The heart of our folk, the bonds of our blood, our roots in this our soil, go back far deeper than the little ripples of changing lords and masters who have eddied in the shallows of the last quarter or less of our national story.

At root we are one people, one nation. And we are very old in this land. In the ancestry of every true Briton, perhaps in many cases most of the ancestry if it is traced back far enough, is the blood of those who came to this land when there were no people before them, before Britain was an island, those who did not come to Britain in aeroplanes, or ships, or boats, or canoes. They walked.

It is a bond of shared blood ten thousand years deep which the first major and demographically significant wake of immigrants to land here do not and cannot share, and without which, though they be born here, they cannot ever be British. For modern Coloured Immigration is not, as its apologists claim, "just the latest wave of Immigrants to reach Britain, the latest layer in the ethnic mix which makes up our people". For, as we have seen, there have never been waves, as distinct from insignificant ripples, of immigrants for at least 6500 years, if ever.

We are not an ethnic mix, even a mixture of Europeans. We are a united, inter-related family, bonded by kinship stretching back three hundred generations. Outsiders can never belong. Even were they not as blatantly alien as the Blacks and Browns and Yellows who are now foisted upon us. And in numbers unprecedented.

Never, ever, have so many, literally millions, come to our land. Never, ever, have they so outbred the natives, so that at the present rate we will be a minority in this our ancient homeland within one more lifetime.

White European immigrants, Poles and Ukrainians and the like, in modest numbers can marry into our national family, as earlier such insignificant and assimilible minorities, Norman, Saxon, Dane, did. Negroes and Asiatics cannot: their offspring are as visibly alien as they are. All they can do is destroy the ancient nationhood we have built up over three hundred human lifetimes. If we let them.

We must not. For this land is not just somewhere we happen to live, a mere place of birth or residence, as those would hand it over to any alien who shares that transient birth or residence claim. It is our home, our only home. We have nowhere else to go, as the Immigrants have. And we have grown into this ancient earth, this our British soil, generation after generation, for longer than our histories run, longer even than our legends tell.

Before our land was an island, it was our land. Our land, part of us, bonded in blood over a hundred centuries of birth and growth and begetting and death. Shall we fail the three hundred generations of our forebears who stand behind us, and in less than eighty years throw away what they have held for ten thousand? They held it for us. We can do no less for those who come after us. Keep the faith, guard the land, for the land is ours, forever. *We are not a Nation of Immigrants, we never were. And we never shall be!*

Towards the end of this year Vanguard will be publishing a booklet by Steve Brady, detailing the ethnic origins of the British people. It will be advertised in *Vanguard* as soon as it is available.

REPUBLICANS ADVANCE

The recent success of the Republican Party of West Germany, in the Euro-Elections, was greeted with alarm by the Establishment commentators on this side of the Channel. But what are they really like? Our West German correspondent I.S. TAYLOR attended a Republican rally and sent back this report. On page 7 he also reports on the progress of the German People's Union.

ON THURSDAY, 27th April, 1989, at 7.30p.m., an election meeting of the Republican Party was held in the "Mathäser am Hasenbergl" beer hall, which lies in the north Munich suburb of Hasenbergl - a predominently working class and less affluent area of the city.

I approached the "Mathäser" at around 7.00p.m. with my camera bag slung casually over my shoulders, note-book and pencil tucked neatly into my shirt pocket. Outside, there were about 100 assorted oddities lurking around the police cordon which had been placed around the hall. Amid this curious collection of 60's flower-power left overs, mean-looking Afro-Asians, gormless, John Lennon-style bespectacled students, there were plenty of *"Nazis raus!"* (Nazis out!) banners to be seen - courtesy of the MLPD (Marxist-Leninist Party of Germany) and although the mood was calm, - a lot to do with the presence of special police units I suspect - I could still sense that blind hatred that these people have towards all patriots and nationalists.

It was obvious that the hall was already full, since the police and stewards weren't letting anyone else in. With the meeting due to start in ten minutes though, I didn't have time to "savour" the atmosphere outside. Instead I managed somehow to force my way through to the barriers and after explaining I was a member of the British NF and had come to report on the meeting, I was eventually allowed into the hall.

Inside, the 800 plus present were sitting patiently at their places along the rows of long tables, while, against the back-ground of traditional Bavarian folk-music, the waiters and waitresses ferried out ample supplies of that great German speciality - beer. It was a calm and cheerful atmosphere as we waited for the arrival of the main speaker, Harald Neubauer, chairman of the Bavarian regional party.

At 7.35p.m. through a side door, he finally emerged and without great ceremony, immediately took his place on the rostrum, alongside several officials of the Munich branch. Robert Keller, Munich branch chairman, wasted no time and after a brief introduction, offered to floor to Herr Neubauer.

FRENZIED CRIES

No sooner had Neubauer uttered his first half dozen words, the frenzied cries of *"Nazis raus!"* began to ring out from a small group to the left of the hall, just in front of the press table. Neubauer tried to continue. The Reds carried on shouting him down.

Not all at the same time though. Fanatical as most of them are, they adopted a very effective tactic of going one at a time. That is, the first one got up alone and started his tirade of unintelligible abuse until, after being warned several times, finally being ejected from the hall by the stewards. Neubauer started to speak again. Another heckler got up and started hurling abuse and was swiftly shown the door.

Then another and another and so it went on for a good hour, until the stewards, with the help of the police, finally managed to clear out the 30 or so pathetic creatures, whose idea of democracy is to bawl out anyone who doesn't happen to share their own curious views.

Now it also has to be said that although these individuals had to be removed in order for the meeting to be able to take place, the methods used by many of the stewards were, to say the least, a little over enthusiastic. Until now, the Republicans have been making the very valid point that all these excesses from the left-wing mafia at REP-rallies serve as a marvellous advertisement for the party's policies of law and order. On this occasion though, it was the actions of the REP-stewards which made the headlines, and no wonder.

When a teenage, female student is dragged out of the hall by half a dozen or more "bouncers", being beaten and kicked along the way and what's more, right in front of the eyes of a large press contingent, and when stewards are running around doing their best to prevent photographers taking pictures and in general having a go at the journalists present for always "libelling the party", it can hardly come as a surprise when headlines such as *"Republican Stewards: Opponents held in neck-armlocks - women battered out of the hall too"* suddenly appear in all the dailies the following day.

I have to admit that I too, felt very frustrated by the actions of some stewards, who, mistaking me for a press photographer tried to stop me taking pictures - although they did relent as soon as I mentioned I was from the NF.

One incident though, summed it all up beautifully: Right in front of me one party member was arguing with a local journalist. In the very same moment that this elderly Bavarian ranted "Why don't you ever write anything positive about us?" I was able to see a young girl whose only real crime was to be the companion of one of the hecklers, being walloped by a solid left hook from one of the stewards and then being dragged helplessly past a row of highly amused police officers on her way to the exit door.

For one of the more responsible stewards, this was too much and he shouted indignantly to his colleagues, "As a party member I protest against a young girl being handled in such a manner, even when she's

A section of the audience at the Republican's rally

been shouting 'Nazis raus!".

By 8.30p.m. the hall had been finally restored to order and after thanking the stewards and police for their "efficient" handling of the situation, Neubauer was able to continue uninterrupted.

BLISTERING ATTACK

His main theme was Europe. In a blistering attack on the EEC's web of corruption and exploitation, he described how, for example, centuries old laws ensuring that only natural ingredients are used in beers on sale in West Germany, have come under attack from the EEC bureaucratic mafia, because they clash with regulations governing free trade. The result: The European Court in Luxembourg has ruled that West Germany must drop these laws which have prevented Germany being swamped by the cheap "chemical" beers that have conquered markets in other European countries; which have ensured that the German beer has kept its reputation of being something very special.

Similarly, the court has outlawed spot checks on imported meats - especially from Holland - which last year led to the discovery of meat, which had been passed as fit for humen consumption in Holland, which was in fact riddled with pus and dangerous bacterias as a result of the meat being in a state of decay. If the EEC has its way and succeeds in abolishing German spot checks, then there will be no means of ensuring that such meat doesn't reach German dining tables - this all being in the sacred cause of "free trade agreements".

Neubauer's speech was a convincing indictment against the EEC and all its inherent corruption. Going on to cover Republican policy on immigration, the environment and law and order, he returned to the EEC at the close of his address. The Republicans say *"yes to Europe, but no to this EEC"* he said, quoting the party's slogan for the European Election on 18th June. He called on the German people to cast their vote for the Republicans, *"a party that will put German interests first"* in the European parliament and was given a standing ovation for his speech, which had lasted almost two hours.

I too, was very impressed by Harald Neubauer's address and the policies he propagated in it. It was a rousing speech which had an air of confidence in it, which suggested that the party is firmly on the road to power. On the other hand though, as I made my way home that night, I couldn't help thinking what a shame it would be if all the stories of 'neo-Nazi' stewards beating up 'helpless counter demonstrators' put an end to the dream.

Harald Neubauer, Bavarian Regional Chairman of the Republican Party, during his speech.

D.V.U. - Opening Channels to the Public

ON TUESDAY, 25th April, 1989 the Annual General Meeting of the Bavarian Regional Party of the DVU (German Peoples Union) was held in the Weyprechthof Guest House in north Munich.

The meeting began at 2.20p.m. with an address from leader of the DVU, Dr. Gerhard Frey, who opened with the question: For what reasons do the Press "wickedly defame" the DVU (in German, *verteufeln, which literally means portray as* devils)? He then went on to describe the means by which the DVU's opponents attempt to hinder the party's progress.

Dr. Frey talked of recent disturbances at DVU rallies, where many DVU members and supporters have been beaten up "right under the noses of the police", many being seriously injured. The landlord of a guest house was mentioned, who received an anonymous phone call telling him that if he didn't cancel the DVU booking for the use of his premises, he would be killed.

Dr. Frey then described how many local authorities controlled by the 'old' parties are using the tactic of demanding deposits against possible damage (from so-called "Anti-nazis") to public buildings where the DVU holds rallies. These deposits range between 100,000 and 200,000 DM (£35,000 to £100,000) and the hope of course, is that the DVU won't be able to hold its activities.

Until now though and to the absolute dismay of the DVU's opponents, the party has been able to fulfil these undemocratic requirements every time. Dr. Frey made the point that if the establishment continues in this vein, then the Party would soon "end up holding its rallies in the Soviet Union" where things are at least becoming more relaxed!

Dr. Frey continued by dealing with the question of applicants for political asylum in West Germany. 83% of these, according to Frey, were merely "fake asylum-seekers" who have no place in Germany and should be made to remove themselves. This didn't mean that the DVU is against immigrants and foreigners in general, rather that the DVU wants to see the identity and culture of all countries protected - including Germany's.

ENCOURAGE GERMANS

He then went on to attack moves among the old parties to give foreigners the right to vote and vigorously condemned the reasoning of some current West-German politicians who argue that foreigners should be encouraged to become more and more involved in German daily life "to fill the gaps forming in the indigenous (German) population - which is dying out anyway." Instead, Dr. Frey emphasised, more should be done to encourage Germans to have families, through measures like for example, improving social supports such as child benefit.

Turning to the question of ethnic German re-settlers, Dr. Frey stated emphatically that as far as he was concerned, they were "as German as any" and ridiculed all those who claim the contrary. The ethnic-German resettlers, Frey said, are in many cases "more nationalist than many Germans in the Federal Republic" and contrasted them to the immigrants from foreign cultural circles, who are slowly breaking down Germany's cultural identity - its Germanness.

Germans and not foreigners should have the right to determine the future of the German People. Dr. Frey's model for what he envisages is the Swiss state, where the foreign "guest worker's" stay is limited on a rotational basis; where free speech at least genuinely does exist.

Regarding the coming of the "Single European Market" in 1992, Dr. Frey warned that this will have disastrous consequences and that the abolition of borders will lead to Germany being turned into an "Eldorado of criminals".

Closing his address, Dr. Frey called on his members and supporters to go to the people in an all out effort - because the "channels open to the other parties (media etc.) are not open to the DVU".

After the recent mass postal action, when all 27 million West German house-holds had DVU material delivered to them, the party's membership is 31,000 strong. Despite the frantic efforts of the left-wing dominated unions, the SPD, the Greens and others to change the laws just because they don't agree with what the DVU stands for; the second mass postal action will shortly begin. **Dr. Frey is thus hoping for "a further 10,000 members" by the time of the next mass rally in Passau.**

Right - For the Wrong Reasons?

THE NINETEEN EIGHTIES has seen the triumph of 'market' economic doctrines, over those of central planning, and the 'command' economy. By 'market' economics I mean that economic system which holds that the common good is best served when all producers and consumers, firms or individuals, are free to buy and sell to whoever they please to maximise their own profit, without any control or regulation being exercised by the Government, or any central state authority.

A decade ago only the right wing of the Conservative party were strong supporters of the unfettered *laissez-faire* market. Now such views are almost universally held by Tories; but, more significantly, market economics are coming to be accepted outside Tory circles.

Dr Owen is championing, albeit unsuccessfully, the 'Social Market', Labour is apparently grudgingly accepting the shortcomings of state planning and under Kinnock is quietly backtracking on many of its earlier pledges to reverse Thatcherism, and even the Communist Party (or at least what's left of it) has, after several ideological somersaults, come down in favour of market economics and 'socialist individualism', thus jettisoning the central plank of Marxist economic policies for the last century, and much of their own *raison d'etre*. Similar changes are occurring in many overseas countries.

TOM ACTON reviews the radical Nationalist policies on industrial ownership that the National Front has advanced for the last decade.

NATIONALIST RESPONSE

So what has been the Nationalist response to this development, this major change in the political environment in which we operate? What has been the Nationalist contribution to the political debate?

If truth be told the general Nationalist response has been poor. Other than a hand-wringing condemnation of materialism there has been little attempt at a constructive critique of *laissez-faire* economics, and a comparison with Nationalist economic thinking.

In the early 1980's the National Front, recognising the innately anti-Nationalist tendencies within contemporary international capitalism, gave a lot of thought to the future ownership structure of industry in a Nationalist Britain. The end result was the adoption of Distributist economic policies, along with the belief that producers' co-operatives, rather than capitalist firms, should form the basic blocks out of which British industry was constructed. (For further details of NF economic policies see *An Introduction to the National Front*).

These policies were in themselves sound and correct, and I have no quibble with them. However all too often these policies were misunderstood and misrepresented, even by those who claimed to be their most ardent supporters. For instance I have heard some fire-breathing 'radical' nationalists denouncing Capitalism because it led to *'the anarchy of the market place'* and because *'greed for profit'* is the motivating factor within the system.

Such rhetoric, although it has a satisfyingly radical ring to it ignores the fact that workers' co-operatives can quite easily form the basis of the sort of *laissez-faire* profit-orientated economic system that Adam Smith would have approved of.

Regarding *'market place anarchy'*: it has never been envisaged by the National Front that a centralised bureaucratic state, whether it be like Mussolini's Italy or Stalin's USSR, should determine the production, distribution and pricing policy of producers co-operatives. Rather Nationalists seek to ensure that a 'Big Brother' state plays as small a role as possible in the lives and day-to-day decisions of ordinary people.

Rather it has always been implied - though not stated as clearly as it should have been - that workers' co-op's would be free to trade largely as they pleased (providing such trade didn't conflict with other Nationalist economic policies - eg import controls), buy from the best source of supplies, and selling in the markets and at the price of their choice.

Regarding *'greed for profit'*: transforming industry so that it becomes co-operatively owned, instead of capitalist owned, doesn't eliminate the profit motive - rather it extends it throughout the workforce of an enterprise.

The situation is ironic to say the least: capitalists will defend the profit motive as essential to hard and productive work, when those who receive such profits - the shareholders - will usually not actually also work for the firm concerned. Yet the employees of such a firm, who surely are the ones who need to be motivated to do hard and productive work if the firm is to thrive, will not receive a direct share in those profits, unless they happen to be shareholders as well, thich is rarely the case.

Under a co-operative system, where firms are owned by their employees the profits go directly to those who do the work. Profits, and thus the profit motive, will be widely spread among the working population, and a desire to earn profits will surely be one of the main factors determining how a co-op behaves in the market place.

OUT OF STEP

So why has the rhetoric of radical nationalist been out of step with economic realities over the last few years? Why have a number of issues been fudged? To answer these questions we need to look back on the development of the National Front's economic and industrial policies over the last decade.

As mentioned above in the early 1980's the party started to distinguish between private enterprise and capitalism - a distinction which is all too often overlooked even by professional economists. It recognised that capitalism was only one form of private enterprise, and that Distributism was another, and better, form.

The party did not however go on to make the distinction between capitalism and free market economics, which tend as result to be talked of as though they are synonymous - which they are not. In fairness to the NF it should be remembered that most professional economists usually fail to make any distinction either.

That distinction can best be illustrated by considering a couple of examples. Firstly the Soviet Union where, in the wake of *perestroika* factories are increasingly being allowed to obtain their supplies and so sell their products wherever they can, to their best advantage, in competition with other factories. The factories are still owned by the state, which hires and fires managers as it chooses, but the

centralised control over production, distribution and pricing is being lessened.

What could emerge in the USSR is a rather unusual economic paradox - free market state socialism, for the essence of a free market system is not private ownership, but that businesses can buy and sell to their own best advantage, in competition with other similar businesses.

The converse occured to a large extent in Mussolini's Italy. There much of industry was privately capitalistically owned, but state intervention was resposible to a large extent for determining production, investment etc.

LEAVE NF

So where does all this leave the NF? If we are not at root offering an alternative to a 'market' system for running the economy, and determining production, capital investment etc, and if we accept the profit motive as a valid determinant of human economic behaviour then is Nationalism really a radical alternative to the present system? Aren't we just tinkering with the system, offering people only a variant on an existing theme, rather than the revolutionary change which Nationalists have been claiming for the last decade?

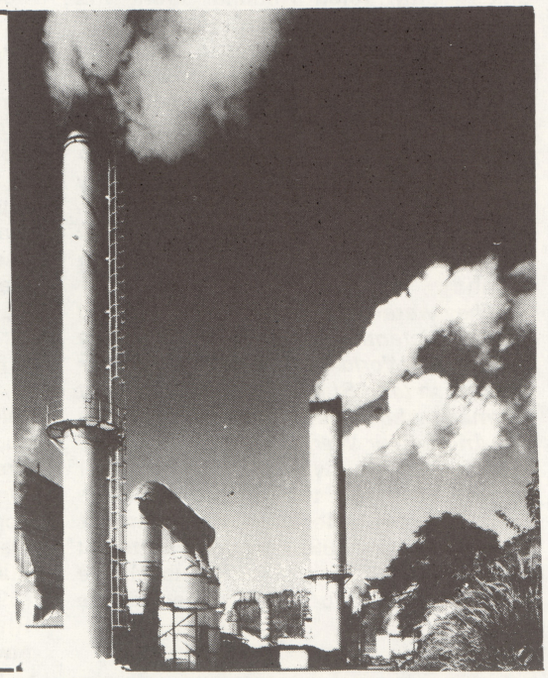
And if we are only tinkering with the system won't our alternative suffer inevitably from the same flaws as the existing system?

As it happens I think the party has been right to claim that its economic policies represent a radical alternative to, and improvement on, the existing capitalist system - but not for the reasons that have usually been claimed.

The profit motive is still important in a system of workers' co-operatives, of course. But I would suggest that with co-operatives the economic system will be innately far more nationalistic than with capitalism. Thus the 'free market' is far more likely to work in harmony with Nationalist ethnic, social and economic policies than would be the case with a capitalist free market.

To take an obvious example: labour shortages in the textile industry in the Sixties (ie shortages of labour at the wage rates capitalists wanted to pay) led to the importation of cheap Asian labour, especially into a number of towns in the North of England. The shareholders and bosses of the firms concerned, who were responsible for bringing tens of thousands of Asians into Britain did not have to face the social cost of their decisions - they did not live in the working-class communities which suffered an Asian takeover.

Had the textile industry been co-operatively owned by its workforce then would it still have imported thousands of Asians to do the jobs of British workers? **Would workers in Blackburn and Bolton, Manchester and Rochdale, have willingly** taken decisions that turned the neighbourhoods in which they lived into Calcutta-esque slums? It is surely highly improbable, to say the least.



Industrial Pollution: Increased calls for regulations controlling the emission of pollutants represents - rightly - one of the biggest single threats to contemporary laissez-faire economic thinking.

MAJOR FLAW

There is a major flaw in any free market system which, in this environmentally sensitive age, is increasingly going to be held against it. This is simply the fact that it is simply more profitable to pollute than to not pollute. Consider the case of two identical factories, making the same product. One factory discharges noxious waste into a river, the second has its waste treated and rendered harmless - all too often a pricey business. In a free market the first company will have the lower costs, will be more profitable and will prevail.

Such pollution may be countered by environmental regulations concerning such discharges, of course. But any such regulations smack of bureaucratic interference and control - undermining the whole *raison d'etre* of a free market system - as Mr Kinnock and Mrs Thatcher are, for different reasons, only too well aware.

Moreover, as mentioned above, where the inherent dynamic of any market system runs counter to controls and regulations of any sort, then those regulations will be constantly under attack - ignored, evaded or manipulated. Given the increasing concern with matters ecological I suspect that the dubious record of the free market on pollution control will be its Achilles Heel.

However it is important to recognise that any tendency to pollute is greatly lessened - although not eliminated - under a system of co-operative ownership. Again a simple example will illustrate the point. Let's suppose a manufacturing plant is to be built in Cardiff. A choice may exist between building a starkly functional and unsightly concrete slab of a factory that would be a visual eyesore and blight on the surrounding area. Alternatively - but at greater cost - the building might be more attractively designed, the area land-scaped, trees planted to screen it from residential areas etc.

Under present day international capitalist ownership the choice may well be made in a boardroom in London or New York, by Directors reporting ultimately to shareholders in Tokyo or Frankfurt. Their concern will be to maximise profits - they won't have to face on a daily basis the environmental consequences of their decision.

Under a system of co-operative ownership however that choice would be made by a local management who would be personally affected by their own decisions, reporting ultimately to the workforce ownership who form a part of the local community affected by the environmental consequences of any such choice.

There is of course no guarantee that co-ops will never take environmentally damaging actions, **but they are innately less likely to do so, because those making the decisions are innately more likely to be personally affected by the environmental consequences of their choices.**

In conclusion: I do feel that the socio-economic policies advocated by the National Front - especially those relating to the ownership of industry - do in fact constitute a radical improvement on the present system, but for substantially different reasons to those proclaimed in the past by some radical Nationalists.

The party in short has been right, but for the wrong reasons. Still that's a whole lot healthier than being wrong for the right reasons . . .

THE LESSON OF RHODESIA

DAVE JONES reviews 'Serving Secretly' and considers the lessons it teaches, especially regarding the future of South Africa.

***"SERVING SECRETLY"* by Ken Flower (John Murray, 1987, 330pp. £15.00) is an interesting account of the Rhodesian fight for Independence from an insider. Flower was head of the country's intelligence organization during these years of struggle and final defeat (1964-'81).**

His political sympathies lay more with liberal whites like Sir Edgar Whitehead, the last non-RF (Rhodesian Front) premier, and his negative attitude to Smith and the RF is clearly revealed. So it is not really surprising that the author decided to stay on under Comrade Mugabe.

Smith did not have much time for Flower personally either but respected his professional ability. The Rhodesian intelligence service benefitted from Flower's close links with Count Alexandre de Marenches, the head of SDECE (French equivalent to MI6) for over a decade. The Count, who farmed in Rhodesia in his younger days, fails to deal with this subject in his 1986 biography with Christine Ockrent (*The Evil Empire*), although this is understandable given that it involved deceiving British intelligence.

Until reading this book I had not realized the crucial role played by the then Commissioner of Police Basil Spurling, to the RF victory in December 1962 (which came as a shock to political pundits). Apparently Spurling, who was about to retire, used the traditional farewell tour of the force to speak in support of the right wing RF. According to Flower:

"By taking advantage of such a large captive audience to preach politics and using the authority of his position on the subject of Internal Security, it is my belief that Spurling was as responsible as any other single Southern Rhodesian for getting the RF into power . . ." (p.12)

I tried in vain to imagine a British Commisioner of Police touring police stations and telling the 'boys in blue' that unless they voted National Front the nation's future was in peril!

Another factor that comes to light is the attitude of the South African government to UDI and Smith's government. Dr Vewoerd's administration is described as "friendly but cool" and under Vorster things did not improve. This lack of affinity was a tragic legacy of South African history. As Flower says of John Vorster and his security chief Hendrik van der Bergh:

"They were proud of the years they had spent in detention in Koffiefontein during the Second World War rather than fight for the British (and Rhodesian) cause against Germans who had befriended the Boers in the Anglo-Boer War." (p.31)

Moreover, many Afrikaners neither forgave nor forgot the role played by the founders of Rhodesia in the infamous Jameson Raid of 1895 (an abortive attempt to overthrow the Transvaal Republic). The National Party leadership seemed to take the view that by deciding against incorporation into South Africa in 1922, Rhodesians had lost any chance of sharing the same political destiny. On the other hand, had Southern Rhodesia chosen to join the Union in 1922, the National Party would not have been elected to power in 1948, since the Rhodesian constituencies would have almost certainly gone to Smuts' United Party.

Troops of the Rhodesian Light Infantry: Was their courage and effectiveness in combatting Black Marxism betrayed by the weakness of their political rulers?

EXPENDABLE

Indeed by the mid-1970's Vorster had decided that Rhodesia was expendable. The current SA President, P.W. Botha, has made a similar judgement concerning South West Africa. The attitude of both South African leaders can be characterised as making political concessions to Black Africa in order to buy time. But by sacrificing Rhodesia, South Africa removed the last buffer to the Black North. Surely it was better, and in the case of South West Africa, **is better** tactics to fight the Republic's military actions outside its borders - than in South Africa itself. For as Sam Nujoma, the SWAPO leader, has made plain - an independent Namibia will provide base for ANC terrorists to launch raids into the Cape.

Flower makes no bones about his disapproval for 'radical right' allies of white rule, who he describes as "way-out supporters of the Rhodesian government". Chris Evelyn-White writing in *Rhodesians Worldwide* (Vol. 3 No. 4) said, "It is apparent also that he (Flower) was to blame for the extraordinary way in which, during the early years of independence (1965-69) British and American friends of Rhodesia . . . were cold shouldered in government circles."

The white supremacist attitudes of Lord Graham, the Duke of Montrose, a RF cabinet minister until 1968, who did maintain links with anti-communist groupings overseas; are attributed to his attendance at Nazi rallies as a young man in the 1930s.

Flower takes the view that there was no long term military solution to Rhodesia's security problem and that in the end a political settlement had to be negotiated, even if this meant the end of white rule. This advice was not exactly welcomed by Smith or his cabinet colleagues although Smith himself was more 'flexible' than most of his rank and file supporters supposed. In the end Smith caved in and persuaded his cabinet and the RF Caucus to back him. This willingness to comprise was not unrelated to pressure from Vorster, I quote:

"Time and again . . . van der Bergh asked me to convey a message from Vorster to Smith to the effect that South Africa was

Ian Smith: forced to surrender by Vorster?

anxious to get the Rhodesian question settled before they were forced into a settlement over South West Africa, and that Smith would be in a less favourable position if he continued to procrastinate . . ." (p. 157)

According to Flower, South Africa did withdraw material aid and threatened to remove its police presence. Vorster was afraid that Rhodesian intransigence would endanger his policy of 'detente' with Black Africa. This contradicts the view held by many of Smith's critics on the right that he invented the South African "pistol to the head" as an excuse for his own duplicity. See *Rhodesia: The Inside Story* by Ian Rees-Davies (a former RF MP) in *Heritage & Destiny* No.2 for such a view.

One has to allow for the possibility that Mr Flower has put a certain amount of misinformation into the book. All the same, the evidence indicates that Vorster did want a quick settlement in Rhodesia and I for one, would not be surprised if he lent on Smith to accept the Kissinger proposals. Incidentally, one of the more bizarre pieces of information to come out of this book is the claim that Kissinger's wife, Nancy, was "a great admirer of Ian Smith".

If one accepts the hypothesis, and clearly some don't, that there was tremendous South African pressure on Rhodesia to accede to the Kissinger proposals, what counter-measures could Smith & Co. taken?

APPEAL

One possible solution, might have been to appeal to Nationalist opinion in South Africa over the heads of their Verligte leaders. If it had become known that a Nationalist government was trying to force Black rule onto Rhodesia within two years, perhaps this might have caused Vorster to back down or even split the NP(as happened in 1982 over the government's reform programme). One wonders what the attitude of Verkrampte Nationalists, like Dr Andries Treurnicht, were to events in Rhodesia.

As a matter of principle 12 RF MPs resigned from the party in 1977 and formed the Rhodesian Action Party. But in the subsequent General Election they all lost their seats. Smith got his mandate to negotiate a settlement. The new party was hampered by the fact that Smith had been idolised as a national hero in the years since UDI and additionally a number of hardliners, like P K van der Byl, stayed with the RF for reasons that are difficult to fathom. The latter's extreme rhetoric no doubt reassured many a waverer.

In the end Smith's strategy of divide and rule failed because Thatcher refused to recognize the Muzorewa regime (under Muzorewa the whites still controlled the security forces).

The Rhodesian achievement was quite extraordinary given that its white population numbered only a quarter of a million. The late A.K. Chesterton was fond of saying that *'nothing is inevitable.'* However, one wonders how long Rhodesia could have held out against majority rule. In a sense the country was an anarchronism, though it worked remarkably well. Unlike South Africa it could not move towards full Apartheid, its white population was simply too small. It had to be a multiracial society - if not an intergrated one.

Rhodesia's longest serving Prime Minister, Lord Malvern, described the 'partnership' between black and white Rhodesians as that of *"a rider and a horse"*. This sort of paternalistic relationship could not survive the end of the colonial era and it was inevitable that educated blacks would develop political aspirations.

The main battle for the survival of white civilization in Southern Africa remains to be fought - with the imminent demise of the South West Africa - the battle for South Africa will begin. The Nationalist Movement stands alone in its total support for the white community, but we need to be much stronger if we're going to be of any help to our racial comrades in their hour of need.

GORBY MANIA

'PERESTROIKA' - the term has been much in the news over the past few years. But what does it really mean? A man who should know is one Mikhail Sergeyevich Gorbachev, who since 1985 has been General Secretary of the Communist Party of the Soviet Union, and generally No. 1 in the Soviet heirarchy.

Putting pen to paper Good Ol' Gorby has now produced a book all about Russia's 'Second Revolution', imaginatively called *Perestroika*. This has now been published in Britain by Collins at a mere £12.95.

So what does *Perestroika* reveal? Firstly that Mr Gorbachev has - perhaps - a sense of humour . On page 10, in the introduction he comments - "There is the view that it (perestroika) has been necessitated by the disastrous state of the Soviet economy . . . Nothing could be further from the truth". Yet by page 18, right at the start of chapter 1, he is admitting that "Economic failures became more frequent . . . Difficulties began to accumulate . . . An unbiased and honest approach led us to the only logical conculsion that the country was verging on crisis"

Now whatever else may be said of Mr Gorbachev stupid he is not, and he is doubtless as aware of the contradictions in his words as anyone else. The book continues in a similar vein as Gorbachev systematically outlines a future for the Soviet Union that is virtually a total about-turn on everything Soviet Communism has stood for for the last seventy years, whilst swearing blind that perestroika is merely 'the next stage in socialist history'.

Once upon a time Mr Gorbachev may have sung the *Internationale*, and denouced patriotism as a wickedly 'fascist' abberation. Now apparently 'More socialism means more patriotism and aspiration to noble ideals, more active civic concern about the country's internal affairs and about their positive influence on international affairs'.

Readers of *Animal Farm* will recall how fundamental principles of the revolution there, were quietly re-written to meet the needs of changing circumstances - "Four legs good, Two legs bad" becoming "Four legs good, Two legs better" for example. Gorbachev appears to be attempting much the same thing in 'restructuring' Soviet Socialism.

Once upon a time 'From each according to his abilities, to each according to his needs' was a basic principle of Marxian socialism. The principle now appears in *Perestroika* as 'We are fully restoring the principle of socialism: From each according to his ability, to each according to his work'. A small alteration no doubt, but a vital one, altering the whole basis of Soviet society from egalitarian socialism to meritocratic socialism.

Although Gorbachev shows a talent for flannelling his way out of awkward spots that would stand him in good stead in the Tory Party it cannot be denied that *Perestroika* is an interesting work worth reading. Before the arrival of Gorbachev, British Nationalism had little doubt as where it stood with regard to the Soviet Union: we were opposed to the political ideology the Soviets advocated - but at least we could be certain they meant what they said.

Now the situation is rather more complex. There is much in the Gorbachev reforms that should meet with our approval, and in the new-style 'patriotic socialism' there is on the face of it, much to be commended. But is the Soviet Union sincere?

In short: before we didn't like what the Soviets said, but were sure they meant it. Now we might like much of what they are saying - but do they mean it?

A DAY TO REMEMBER!

KOOS VAN DER MERWE gives an exciting account of a day spent with the National Front in London.

Holding aloft pictures of the mass-murderer Khomenei, Muslims fill Parliament Square.

THE SUN lay heavily on Parliament Square, SW1, on the 27th of May. Westminster Abbey, Big Ben and the Houses of Parliament glowed warmly, their very stone seemingly alive in the heat, and their rich tones contrasted pleasingly with the impossibly green grass in the square.

Scattered around the square were hundreds of people in various states of *déshabillé*, eating ice-creams or otherwise disporting themselves in the heat.

About three-quarters of these Apollo-worshippers were tourists, oblivious to the approaching drama - people who looked curiously at the unusually large number of sweating police officers, as they muttered into walkie-talkies, placed orange cones in strategic locations on the road around the quadrant, or whipped above the skyline in helicopters.

But the other people there - in as wide a selection of clothing, and as admirably equipped with their own rations of ice cream as the tourists - were there on rather more serious business. These people were from the National Front and they were there to register their disapproval of the Anti-Salman Rushdie march, which was, even as we sat there, wending its dark way towards us from Hyde Park Corner.

HOSTILE CIVILISATION

I remember it occurred to me, as I lounged on a low wall with three or four friends, that it was odd that any civilisation with a long tradition of enmity towards another should suddenly turn around and gather in, with open arms, millions of members of that hostile civilisation - regardless of the innate nature of these immigrants and uncaring of the reservations of most of the original inhabitants.

However the oddness had long since become entrenched, and the millions of Asian racialists were here - and their most militant representatives were even now tramping down the roads of London to Westminster, murder in their hearts, and on their lips. We were awaiting them - to let them know that we didn't like the idea of Britain as a sort of human salad, that we didn't like the idea of our unique culture disappearing and also that there was life in the 'bulldog breed' yet. These Asians weren't going to have it all their own way.

We all waited - and waited - and the sun beat down on our heads. The local sales of ice-cream must have gone up appreciably, as bon-vivant White Nationalists trooped from van to van on a quest for refreshment. The humid air of Westminster got even more intolerably hot and seagulls glided gracefully over the Thames. Winston Churchill, Jan Smuts, Lord Derby and other bronze figures under the sibilant plane trees girding the grass stared impassively at us, and we moodily stared at them, or laughed quietly with each other.

We all fidgeted and consulted our watches as the afternoon flew and there was still no sign of our opponents. Jokes were exchanged - *"Have we got the right day?"*- and the rough cameraderie of the National Front grew ever more marked, as the shared experience and the sun worked their alchemy.

I chatted away to a Scouser and a West Country friend for a while, and it was all very pleasant and interesting. But we were all on edge and it was a definite relief to see the police suddenly adopt a more businesslike attitude - the opposition was obviously nearing.

Then we could hear them - a thunderous, threatening roar of passion from up along Victoria Street. We all looked up and exchanged satisfied, anticipatory smiles - our wait hadn't been in vain! Now we could see them - a fast-moving, dark tide studded with often-ungrammatical placards. The sight invited comparisons with historical scenarios - the Indian Mutiny, "a spot of bother in Lucknow", Pathans and Jezails on the North-West Frontier. We were now the "thin red line" and the sense of responsibility of it all - the *significance* of it all - weighed me down for a brief moment.

It was a freeze-frame vista, an unforgettable microsecond - the mighty enemy- the anticipation and eagerness on our own faces, the worried police, the sun, the trees, the statues and Big Ben chiming as if to warn of approaching disaster. I turned to a friend and said *"The bells are tolling for Christendom . ."* He half-smiled and noded, then we went and joined our fellows at the corner nearest to the mighty Moslem march.

DARK CURRENT

Then things started to happen very quickly. The dark racial current swept around the corner, a mass of indistinguishable faces and burning fathomless eyes. The noise and the violence of the atmosphere smote us like a blast of heat from an opened furnace door, and I saw a nearby tourist recoil in fright and instinctively seek her boyfriend's hand. Then they backed away from the

threatening Muslims.

Then, out with the Union flag, up with our own placards - and the National Front started to shout its outrage. When the Moslems saw us they surged angrily towards us - a human Ganges pushing against the dam of police which nearly broke, then rejoined and contained the flow. Feverishly snapping photographers, perspiring police, the screaming mob, scared bystanders, Smuts, Churchill and co. still locked in their bronze inertia, alarmed pigeons exploding skywards like spores from a mushroom - absolutely unforgettable images!

Three police vans screamed around the corner throwing up dust from the tarmac, and pulled up between us and the demonstrators. A very harassed-looking senior policeman came up to us on the trot, shouting *"Ok, ok, on your bikes!"* We made our way down to the corner of the green nearest the Houses of Parliament, where the head of the Moslem march had just arrived. Mingling with the crowd, being jostled against photographers, laughing among ourselves, we watched the procession of dusky (and **very** occasional white) faces, and placards and an effigy of the hapless Rushdie, soon to be burned - a uniquely Third World form of protest this - pour purposefully by.

TROUBLE-MAKING

Some of us held up placards - when the police weren't watching; others contented themselves with cheering as fed-up constables (whose leave had been cancelled because of the march) bundled trouble-making Asians into their vans. I just watched in fascination and a little awe, as the Ganges rolled by - I read their notices and slogans, and saw the foam-flecked mouths chant, and thousands of dark fists punctuate the blue sky. A torrent of words, and life, and smouldering aggression rushed by, impelled by instinctive racial motives, towards Parliament.

"And when we take over we can turn this old pile behind us into the biggest Indian take-away in town!

Thanks to Eddie Wicker for the photos used in this article and on the front cover.

Their placards, and the dread messages thereon are burned into my mind - such an un-European vocabulary: *"Kill Satan Rushdie"; "Death to Rushdie"; "Kill the B--"*; and worst of all *"Islam - today our religion, tomorrow your religion"*. When I read that last one I could feel my fists clenching and my teeth gritting - and I felt cooly defiant as I know did everyone else of our number who read that particular notice. Some inherent, sanguinary urge **not to submerge** washed over me, and I felt a new sense of identity and purpose.

More shouting from our corner and more Asian pressure on the lines of police - more arrests - and catcalls of *"no to racism, no to fundamentalism"* from the other demonstrators, 'liberal secular' trendies who opposed both the Moslems and us. (They had some difficulty enunciating the word 'fundamentalism' - but then what can you expect of people spoon-fed on a diet of Montessori 'workshops', 'group therapy' and *The Guardian*!).

Soft clouds drifted across the Thames, broken 'liberal' placards littered the grass, and a pigeon inured now to the racket picked up pieces of dropped chocolate from the ground.

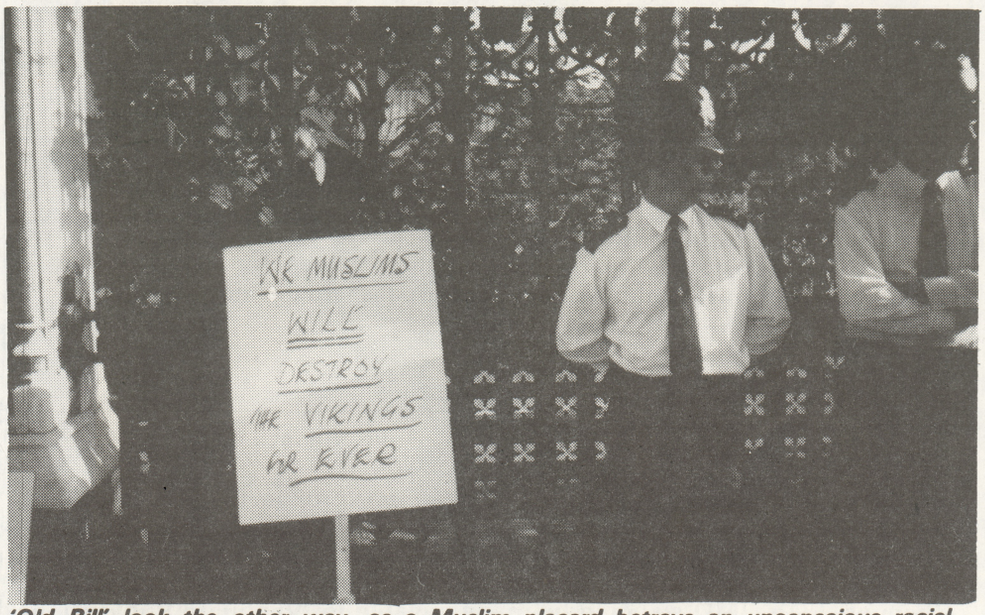
POKE FUN

Later on that same day some friends and I decided to go and poke fun at the anti-apartheid picket outside the South African Embassy in Trafalgar Square. Up we sauntered, the four of us, 'on mischief bent' to the picket. There were more there than usual - normally there are three, often only two - they were obviously expecting trouble.

As we started to bait them the police put up crash barriers around them - did we look so dangerous? - and they foamed hydrophobic hatred. We leant on the wall of the balustrade around the Embassy and exchanged cheerful banter for their venomous curses. The more we waved and called out the more they drooled with loathing, and turned up the volume of their Zulu chant (Really! It **was** a Zulu chant, it was just like *Top of the Pops*!)

Charmed by this delightful playground behaviour we stayed where we were. It was a lovely evening, and the picket were such an interesting, entertaining bunch that we stayed there for quite some time. But even this splendid fun palled after a while, and we skipped off into the sunset, refreshed by this little encounter.

Thence off for tea, and finally, to round off the day, a quiet drink in a riverside put. After the hubbub and drama of the day the sound of the Thames 'running softly' and the sight of the cranes over London's docklands soothed us all. We analysed the day and the state of the nation "as Apollo waned and Diana began to hunt the clouds in the open vault of heaven" . .



'Old Bill' look the other way, as a Muslim placard betrays an unconscious racial symbolism

History ?

Ask an Irish Question

The Scots (originally Irish, but now Scottish) were at this time inhabiting Ireland, having driven the Irish (Picts) out of Scotland; while the Picts (originally Scots) were now Irish (living in brackets) and vice versa. It is essential to keep these distinctions clearly in mind (and verce vica).
SELLAR AND YEATMAN, *1066 and All That.*

Confusing isn't it? Yet not half so confusing as the reality behind the Irish Question. For instance, did you know that typically "Irish" names like Butler, Burke (de Burgh), Costello, FitzGerald, Prendergast and Joyce are all actually descended from the names of Norman conquerors? In fact, many an Irish rebel during the 1916 uprising was the descendant of a conqueror colonist; and the blood that flowed in "native" veins might be as pure Norman as any to be found.

Furthermore, did you know that many celebrated Irish Republican heroes were not Irish at all? Patrick and William Pearce had an English father; Sir Roger Casement was an Ulster Protestant from Ballymena; Countess Markievicz was the daughter of an Anglo-Irish landlord; Erskine Childers had an English father and Roddy McCawley was an Ulster Protestant.

To add to the confusion, present leaders of the IRA, Gerry Adams and Danny Morrison, are descended from English and Scots ancestors, while the leader of the "Shankill Butchers" Protestant terror gang rejoiced in the name of Lenny Murphy!

If the Irish Question is so confusing, the last thing Ulster needs is an "Irish" answer!

National Front

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23rd September 1989
West Midlands

Contact your local branch or the National Front Administration Office for further details.

Fight Back For Britain!

IF YOU believe in Britain, if you believe in the Nationalist cause, then please give the National Front your active support. Join the thousands of people all over Britain who are working for National Freedom. Remember - the worst Nationalist is an armchair Nationalist.

Paper-selling, leafletting, going to meetings and activities, organising social and fund-raising events - there is a tremendous variety of things that can be done to help your local NF branch. Would you like to help? If so then contact your nearest branch, listed below. They will be glad to send you an information pack about the NF, and invite you to their next branch meeting.

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BIRMINGHAM P.O.Box 114, Solihull, West Midlands. Tel: 021-783-3564

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PATRIOTS' DEFENCE FUND

THE PATRIOT'S DEFENCE FUND was set up to help British patriots who have suffered fines, or imprisonment, because of their militant opposition to the enemies of Britain.

Recently members of the National Front suffered vicious fines, totalling over a thousand pounds, simply for opposing a march, by open supporters of the IRA, through North London.

The Patriots' Defence Fund would like to help these brave NF members - but the amount of help it can give will depend on YOUR generosity, in donating to the fund.

Please help this fine, patriotic charity. Send your donations to:- P.D.F., C/O. Pox 230, Worthing, Sussex BN14 8EG.

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Never mind C.A.M.R.A. What we need is a

Campaign for Real Pubs

AS SLICK marketing ever more replaces the craftsman's pride in Thatcher's Britain, the tentacles of commercialism reach ever deeper into our traditional way of life. The market image replaces reality. Typical is the way in which our traditional pubs have been taken over by yuppies peddling "lifestyle concepts".

The latest slice of this nonsense comes from Ind Coope, part of the Allied-Lyons multinational conglomerate. A number of their pubs have been put under the control of Ind Coope's "Parasol Corporation", described as "a leisure retaining vehicle". The "vehicle" has four parts, namely:

Exchange:

a chain of redeveloped pub/restaurants aimed at the affluent 20-40 year-old ABC1's, featuring a "brand recognition" symbol bedecking the hapless ex-locals thus transformed consisting of "the planet Saturn with a star chasing a heart in its rings". No such astronomical oddity for

Muswell's:

outlets designed to appeal to "everyone, particularly C2 female office workers" (am I alone in finding echoes of Huxley's Brave New World in all this adspeak slicing up of the British public into targetted castes?)

Calendars:

establishments based on the "US concept of making eating out an entertainment and experience". Their "crews" are "specially recruited for their social skills".

Pizza 'n' Pasta:

"a new concept" incorporating "retail theatre" (farce, presumably).

Personally, I prefer a fifth "leisure concept" Ind Coope seem to have forgotten in all this, namely

Pubs:

friendly locals serving decent ale at reasonable prices in comfortable surroundings, having a pleasant if sometimes idiosyncratic character. from which anyone mentioning ABC1's, "concept marketing", or "brand image", or ordering spritzers or Perrier Water, is instantly barred. But I am probably thus revealed as a Z-minus untrendy anticonsumerist whose whole lifestyle needs redesigning . . .

Losing the Thread in North London

A GROUP of several thousand members of a Middle Eastern religious sect are to string a nylon thread round Finchley, Hendon and Golders Green so their members will be able to wear glasses, push babies in prams, carry handkerchiefs, money and keys, and even phone the police if their houses are being burgled between nightfall on Fridays and dusk on Saturdays.

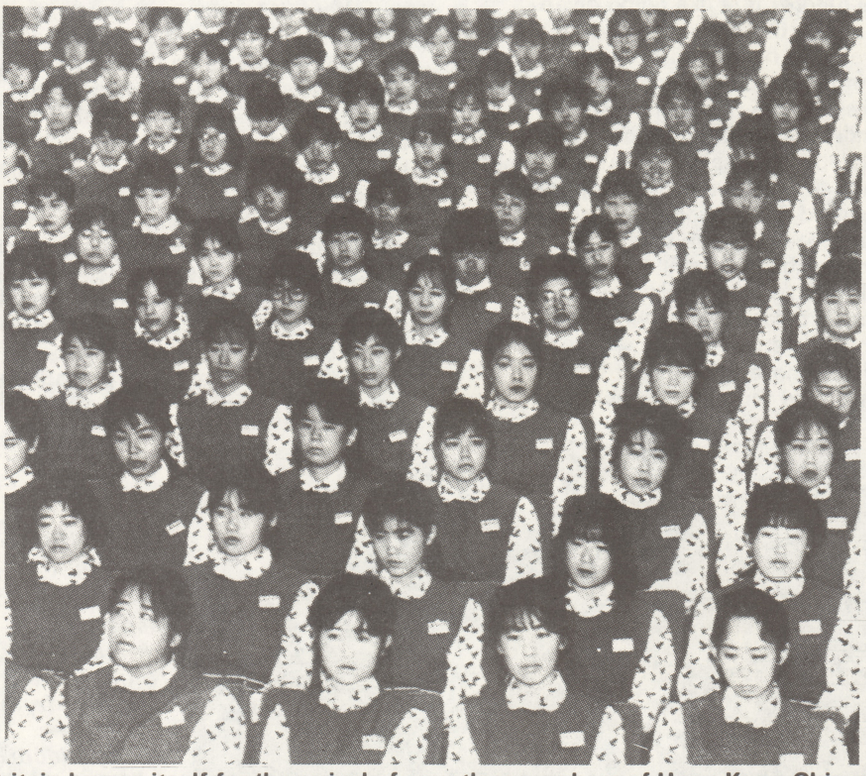
The idea is to turn ten square miles of North London into an *eruv*, a magic enclosure in which hankies can be carried on Saturdays without the offending snifflers being eaten up by the Bogey-Man. Then 5,000 Orthodox Jews will know they are safe inside the Nylon Ring - because King King Solomon told them so, 3,000 years ago.

The magic thread plan has been drawn up by six rabbis and a civil engineering firm. It involves stringing nylon over thirty main roads above the traffic. "The *eruv* is something that is easy to do and makes life much easier for those obeying the Sabbath" said Rabbi Kimche of Hendon's Ner Israel Synagogue. "It will affect perhaps 5,000 people in the area, but the other 95,000 will hardly notice it".

The Golders Green Magic Nylon Circle plan is now before Barnet Council for approval. It is expected to get it: in America, the Supreme Court has ruled that towns must let local Levantines string sacred nylon thread everywhere even if, as in Columbia, Ohio, there are only 150 of them. After the Golders Green one, kosher circles are planned for Hampstead, St. John's Wood, Edgeware and Stanmore.

It would, of course, be very naughty to point out that if some deplorable person were so-minded, a few judicious snips of a pair of sewing scissors on a Friday night would thereafter render thousands of crackpots across North London at risk from being gobbled up by the goblins for carrying the Forbidden Hankie outside a Magic Circle . . .

3.5 million flied lice portions please.



As Britain braces itself for the arrival of countless numbers of Hong Kong Chinese we await with interest the grovelling arguments that will be advanced by multi-racialists:- "They will enrich our culture . . . there will be so many more staff to serve us when we go into Chinese restaurants . . ."

Allright, which *Vanguard* reader said *"All Chinese waitresses look the same to me"*, then?

ROCHDALE REVISITED

20TH MAY, 1989, Rochdale!

Once again the Leeds Branch National Front stands proud upon the platform at Rochdale B.R. Station.

Remember the last time we stood there, the rain beating down upon our heads, the police, the reds, the frustration and the anger?

This time there are no police to greet us. No police to arrogantly inform us of where we can and can not go, or what we can and can not do. No police to keep us from our patriotic duty. No vainglorious Police Inspector to enlighten us as to what this Country really is: *"This Country is Thatcher's Police State, and we love it. There is no freedom for you people".*

This time there is no denial, no frustration, no anger and, more's the pity, no screaming, baying Red mob of degenerates to greet us outside the station.

BOLDLY GOING

Rochdale - how can one describe the sensation of at first going, and being allowed to go, where no man has boldly gone before? It is like being given something that you have always wanted and always been denied.

From yesterday's constrained and blinkered vista to a living panorama, Rochdale opened out before the eyes of the Leeds National Front. At last we are among the folk we came to impress, rouse and recruit upon St. George's Day. At last we are in the town that we chose to honour by our Saint George's Day celebration. At last enjoying forbidden fruits, forbidden rights, we tread Rochdale's streets.

We are here to support the white folk of this once thriving Lancashire town, to tell them that they are not forgotten in their hour of foreign occupation, and to say thankyou to those brave individuals who do not like being dictated to by the Greater Manchester Police and who gave members of the National Front their support on the 22nd April. We are here to show ourselves to the populace of Rochdale and to spread the word.

Remember the wretched weather of the 22nd. Continuous unrelenting rain; the bleakness of the weather matched only by the bleakness of our hearts. It was as though the gods were against us. Today the weather is kind to us. The sun in it's splendour seems to presage our arrival and all before us is bathed in its life giving warmth.

Forward, through the environs of Rochdale, stickering as we go, towards the centre of the town. We arrive at the inn where in the past some of our members were given succour; here we thank the landlord and proceed to sell and distribute literature which is eagerly sought after. We march forward, spirits high, towards the hub of Rochdale, in search of members, ex-members, and supporters.

STICKERING

Rochdale town centre; here we hand out literature among the crowds and start stickering everything that doesn't move - or in some cases that does, for a man dressed as a beefeater and wearing a large false head and hat advertising some American junk food is well and truly stickered by one enterprising individual among us. We range far and wide, through shopping centre, precinct and bus station, handing out literature, stickering and generally carrying on the good work. Asiatics turn and stare at us - how is it possible that white men can be so bold as to espouse their own cause in one of their towns?

Onward we march, doing our duty, handing out literature and stickering every available surface, until Rochdale is engulfed in a sea of National Front red, white and blue. Onward we go, we bold white men, we warriors of the Front, until slowly and surely an impression is formed in the hearts and upon the minds of the people of Rochdale, an impression of patriotism, fortitude and bravery. Onward until a perceptible groundswell of public sympathy emerges from our endeavours, until we carry all before us in a flood tide of patriotic ecstasy.

As the evening draws in we return to Leeds, satisfied and spiritually refreshed, vowing to return again.

For those of you that had other commitments, who put personal ease before race and nation, who sat in front of the box watching the Cup Final, the words of our immortal bard William Shakespeare will suffice:

We few, we happy few, we band of brothers;
For he today that sheds his blood with me,
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition;
And gentlemen in England now abed
Shall think themselves accurs'd they were not here.
(King Henry V Act 4, scene 3)

READERS of the previous issue of *Vanguard* will recall the problems encountered by members of the National Front in attending a National Front St George's Day Rally in Rochdale.

Leeds Branch were particularly hard hit - being completely denied access to the town by the police. Undaunted they made a return trip to Rochdale a month later. Leeds NF member Martyn Sykes gives an entertaining account of his return to Rochdale. This article first appeared in *Frontline*, the Leeds NF branch newsletter.

FLASHBACK - April 89, when Rochdale Police illegally prevented National Front members from attending a private indoor rally to commemorate St George's Day.

EDUCATING THE 'OFFICER CORPS'

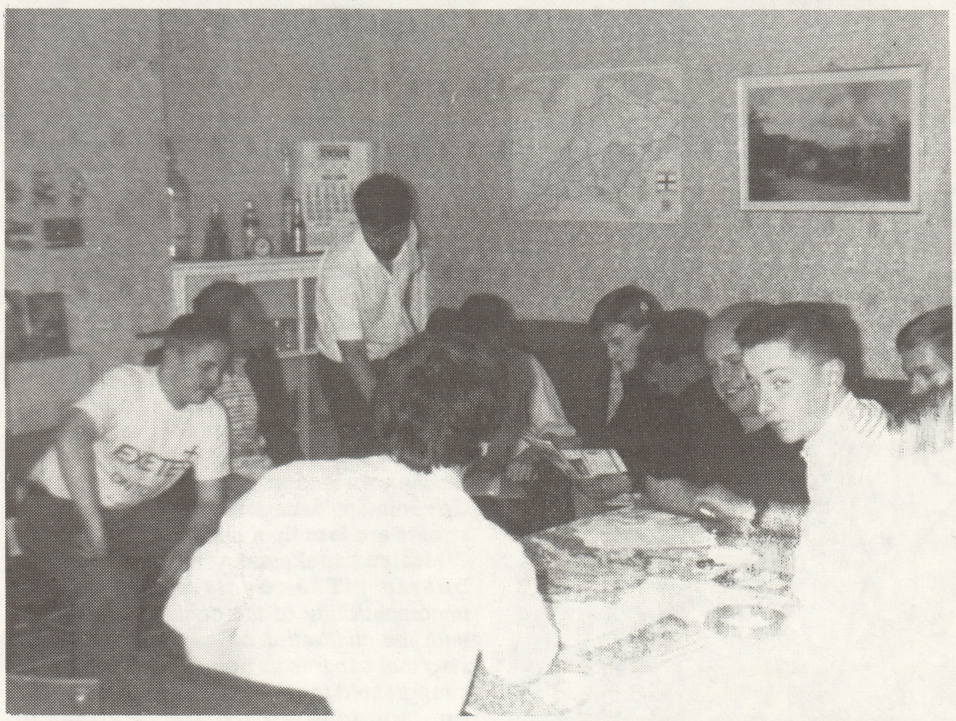
ONE OF the most encouraging aspects of the growth of the National Front in 1989 has been the increasing numbers of intelligent people, with a serious interest in Nationalist politics, who are getting involved in the party.

In order to ensure that the talents of these young Nationalists - the lifeblood of the party in the years to come - are utilised to the full the Education & Training Department has commenced a new series of seminars.

In contrast to some of the rather dull, and unconstructive 'talking heads' type of seminar the NF has organised in the past the emphasis in these seminars is on **participation.** Numbers attending are restricted to no more than a dozen at a time, and participants are divided into groups and set tasks to complete, and problems to solve.

The objective of the seminars is to educate what might be called the 'officer corps' of the National Front, to ensure that the National Front has a steady supply of local organisers, and branch officials into the Nineties. Thus the seminars aim to train participants in a variety of practical skills, as well as in areas of policy and ideology.

The first seminar in the new series was held in Yorkshire, and attended by members from Leeds, Sheffield, Halifax and Skipton. A second seminar in Devon attracted members from Torquay, Exeter and Bristol. As this issue of *Vanguard* goes to press further seminars have been scheduled for the West Midlands, London and the East Midlands.



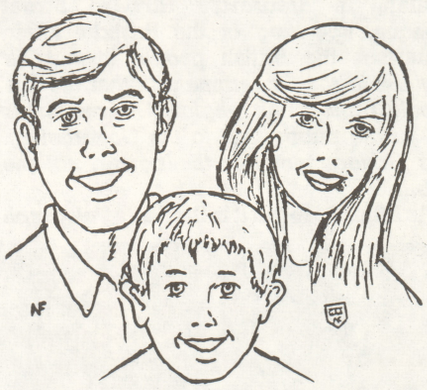
Young National Front members from Devon discuss tactics at a recent seminar.

● National Front members who would like to attend future E & T seminars can reserve a place by writing to:- Tom Acton, E & T Department, PO Box 634, Hove, Sussex BN3 5FZ.

FRIENDS OF THE FRONT

The Secretary, P.O.Box 230, Worthing, Sussex BN14 8EG.

Help the National Front in its battle to win back Britain for the British people



If you are a supporter of the National Front but unable to give active help to your local branch then assist the NF in another way.

Become a *Friend of the Front* by giving £5.00 a month to the NF to help meet the daily running costs of the Party *Friends of the Front* get a regular chairman's newsletter and their own personal payment card. They also have the satisfaction of knowing that their contributions each month are helping the National Front in its battle to win back our country.

I wish to become a ***Friend of the Front*** *and enclose my first monthly payment of £5.00.*

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OUT OF THEIR OWN MOUTHS - 1

THE National Front views Islam as wholly incompatible with Western civilization and culture and as a menace to traditional British values of freedom and democracy. But then, perhaps we would, wouldn't we? Well, let's hear what the spokesmen of Islam in Britain have to say for themselves.

One such leading British Muslim, interviewed in the *Sunday Times* recently, is Dr. Kalim Siddiqui, Director of the influential Muslim Institute for Research and Planning in Slough. Siddiqui laments the fact that he was *"born in British India, still languishing in British Europe"* and praises *"our brothers in Iran"* for cleaning *"the filth of Western culture"*. His aim is *"to eliminate the influence of Western political thought"* amongst Muslims in Britain, a community whose own leaders unanimously agree that Government estimates of a million on our streets are less than half the true figure.

Muslim spokesman Siddiqui openly boasts *"The declaration of the imcompatibility of the civilization of Islam with the civilization of the West is the only step that can free us from the psychological stranglehold in which the West has held us for so long. This declaration of incompatibility forces us to prove the point that we are in fact incompatible; it demands that we find alternatives to such global sacred cows as capitalism, socialism and democracy"*.

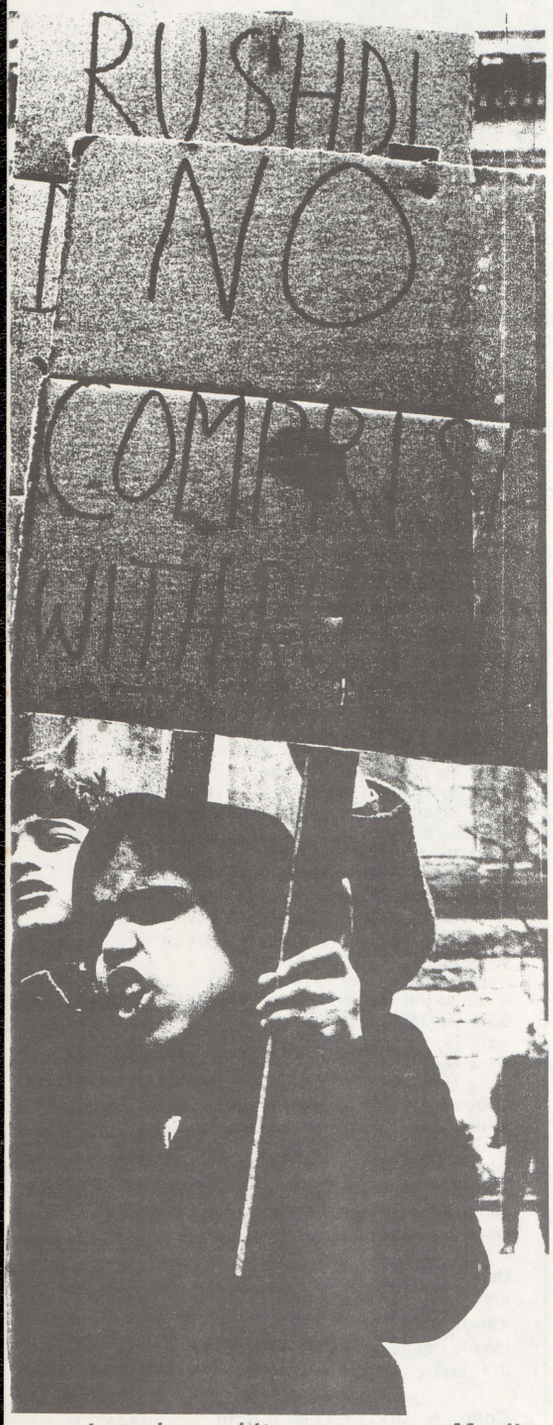
Contempt for democracy and freedom is general amongst Muslims here. A typical mullah, in Bradford's Howard Street mosque, speaking of the Rushdie affair, dismisses the British people thus: *"Our request to the Government is that the law should protect our religion. Our request is not to the public, but to the Government. The Government has the power, not the public"*.

As Mihir Bose put it in the *Daily Telegraph* on February 16th this year, *"The culture and the religion of Islam leave no room for individualism"*.

Another typical Muslim "Community leader", Dr. Shabbir Akhtar of the Bradford Council of Mosques, goes even further; *"Those Muslims who find it intolerable to live in a United Kingdom contaminated with the Rushdie virus need to seriously consider the Islamic alternatives of emigration (hijrah) to the House of Islam or a declaration of holy war (jihad) in the House of Rejection. The latter may well seem a kind of hasty militancy that is out of the question, though, with Allah on one's side, one is never in the minority. And England, like all else, belongs to Allah."*

Nor is *hijrah* meant to imply anything so tame as clearing off back where they came from if they don't like it here. *"Non-Muslims would do well to remember"* continues Dr. Akhtar chillingly, *"that the last time there was a hijrah, a unified Muslim enterprise of faith and power spread with phenomenal speed in the fastest permanent conquest of recorded military history"*.

Meanwhile a new mosque opens in Britain every two weeks, and Islam waxes ever stronger as Europe's fastest growing religion. It isn't only we who say Islam is the enemy of our civilization and wants to conquer our country. Islam's spokesmen say it too. **As Dr. Siddiqui said on ITV on May 30th, Islam isn't a pacifist religion: *"We hit back. Sometimes we hit back first."* You have been warned . . .**



Learning militancy young; Muslim Children in Yorkshire.

"British - you must be joking" - the expression on the faces of Britons in a multi-racial bus queue says it all.

OUT OF THEIR OWN MOUTHS - 2

Thatcher's Jews

The British prime minister has elevated Jews to positions of prominence

By Helen Davis, *European Correspondent*

Margaret Thatcher, the longest-serving British Prime Minister of this century, on May 4 celebrated the 10th anniversary of her accession to power.

This extraordinary milestone in an altogether extraordinary career has, predictably, provided the occasion for an extravaganza of books, newspaper articles and television documentaries on the "Iron Lady."

Less predictable in this mediafest, however, has been the attention focussed on one particular phenomenon of her reign: "Thatcher's Jews." Indeed, the Jewish contribution to the Thatcher Revolution will merit more than a footnote in British history books.

It is not altogether surprising that Britain's tough and hugely successful prime minister should have close ties with the Jewish community. Her parliamentary constituency is the heavily-Jewish London borough of Finchley, and political good sense would dictate that she demonstrate friendship toward Israel and work hard for Soviet Jewry.

But Margaret Thatcher's affinity for Jews has transcended political expediency. When she talks of Soviet Jewry, the tears she weeps are genuine; more important, when she addresses economic and political issues, her instincts and philosophy coincide almost precisely with the instincts and philosophy that prevail among a large section of British Jewry.

"It is not so much a matter of Thatcher leading and the Jews following," one Jewish banker in London told me this week. "On the contrary, the Jews have set the pace for Thatcher."

What has startled the British media is that the leader of Britain's Conservative Party, which newspaper columnist Ian Aitken describes as having a "more than average number of anti-Semites," has given such public expression to her affinities.

Thatcher was not content, as were her predecessors, to hide her retinue of "court Jews" in government think-tanks and policy committees, carefully shielded from the public gaze.

Thatcher has brought "her Jews" out of the closet. No less than five of her most senior ministers — and closest advisers — have been Jews: Education Secretary Keith Joseph, Home Secretary Leon Brittan, Trade Secretary Lord Young, Chancellor of the Exchequer Nigel Lawson and Scottish Secretary Malcolm Rifkind.

It was a phenomenon that moved one former British Prime Minister to remark that there were more Old Estonians in Thatcher's cabinet than Old Etonians — a reference to the ancient British school of the aristocracy which

Margaret Thatcher

has traditionally educated Britain's future leaders.

Of Thatcher's Jews, only Lawson, Young and Rifkind remain in their posts: the rest have been elevated to higher, even more powerful, positions.

Brittan, now Sir Leon, has become the British Commissioner at the European Community; Joseph, now Lord Joseph and widely considered to have been the architect of the Thatcher Revolution, remains Thatcher's "guru," while Lord Young is being groomed for the immensely powerful job of chairman of the Conservative Party.

Moreover, according to *One of Us*, the much-admired, much-quoted biography of the Iron Lady by journalist Hugo Young, Britain's chief rabbi Immanuel Jakobovitz has replaced the Archbishop of Canterbury — head of the Anglican Church — as "the spiritual leader of Thatcher's Britain."

Thatcher has made no secret of her admiration for the Chief Rabbi's up-by-the-bootstraps ethic of self-help, hard work, community service and devotion to family.

Last year, she gave expression to this high regard by elevating the Jewish religious leader to the ranks of nobility. He now glories in the title Lord Jakobovitz — a title unique for a Chief Rabbi.

"The entrepreneurially successful Jew is in fact the model in many ways of Thatcherite achievement," says Jewish playwright Jonathan Miller. "The Conservative Party now underwrites the values of Jewish entrepreneurial initiative, thrift and ingenuity."

This was not always the case. Historically, British Jews were identified firmly with the mildly socialist Labor Party. It was a natural home for working-class immigrants who not only felt that Labor policies reflected their own interest, but who also believed that Judaism's demand for social justice was best expressed by the social-democratic values Labor espoused.

It helped that most of the Labor Party's leaders were also staunchly and warm-heartedly pro-Israel and well-disposed to the Jewish community. Jews and the Labor Party went together, just as Jews in the United States found a natural home in the Democratic Party.

Time and Thatcher broke the mold. The immigrant tailors and shopkeepers in London's impoverished East End gave birth to a generation of doctors, lawyers, accountants and bankers. And in the past 20 years they have effortlessly relocated themselves and their lifestyles in the affluent, genteel suburbs of North London.

For them, the priorities are not welfare benefits, socialized health and state education, but the creation of wealth. The wholesale shift into Margaret Thatcher's arms was also helped by the strident anti-Israel rhetoric, tinged with anti-Semitism, of Labor's neo-Marxist "loony left" (Labor's current "shadow" Foreign Secretary, Jewish-born Gerald Kaufman, recently visited PLO leader Yasser Arafat in his Tunis headquarters and declared his support for the *intifada*.)

Jewish names are prominent in the media, the arts, show business, academia, industry and the professions. A list of Britain's 200 wealthiest citizens, published earlier this month by the prestigious London Sunday Times newspaper, included no less than 30 percent who were identifiably Jewish.

Jewish representation in such a list is all the more remarkable for the fact that so much of Britain's really big money is old money; most of the non-Jewish super-rich — from Queen Elizabeth down — are members of England's landed aristocracy who have inherited their vast riches.

The feature on Britain's 200 wealthiest citizens was followed a week later in the same publication by a six-page spread on "The Jews in Britain," based on excerpts from a major new book on the subject — *The Club* — by Stephen Brook (published by Constable, London).

According to Brook, himself Jewish, those Jewish immigrants who washed up on British shores were probably not as bright as those who made it to New York. He quotes Jewish publisher Anthony Blond to support his case.

"The Jews who came here were stupider," said Blond. "They were sold tickets to New York and — my grandfather was one — they got off in Hull thinking it was New York."

Stupider or not, the immigrants to Britain found a very different society from that encountered by their brethren in the New World.

The United States presented them with a society that was overwhelmingly immigrant both in its composition and complexion. "The Jews," wrote Brook, "were as welcome as anybody else."

Those who arrived in Britain, however, soon came face to face with what Brook describes as "a string of civic disabilities." Not only was the host country strongly based on social class, a dislike of foreigners and an even greater dislike of any kind of "cleverness," the existing Jewish establishment was also largely unsympathetic to the new immigrant hordes.

Brook laments the fact that British Jews do not begin to match the artistic and intellectual energy and accomplishments of American Jewry. Essentially, he accuses the British community of philistine and insular attitudes that ensure it never does more "than cool its heels on the sidelines of British life."

His view is not held by most members of the 330,000-strong Jewish community who consider the Jewish contribution to British life an impressive achievement.

Lord Goodman, a leading "Court Jew" in the government of Labor Prime Minister Harold Wilson in the 60's, a wealthy attorney, chairman of the Press Council and currently head of a college at Oxford University, puts the matter quite bluntly.

"The disproportionate number of Jews in public life," he says, "is largely due to the fact that they are of superior quality.

"On the whole, the Jews are cleverer, they are more conscientious, basically they are more honest. They are a splendid community, and it's a pleasure and a privilege to belong to them." ■

Helen Davis, The Jewish Journal's European Correspondent, is based in London.

Lord Immanuel Jakobovitz, the chief rabbi of the United Hebrew Congregation and of the Commonwealth.

"The disproportionate number of Jews in public life is largely due to the fact that they are of superior quality".
"The Jews are cleverer . . . more honest".
Lord Goodman.

If any member of any other race had made these comments the media would immediately rush to condemn him for such 'master race' bigotry. Possibly the fact that the Press Council seems to be almost permanently headed by Lord Goodman's co-racials - an example of the 'disproportionate number of Jews in public life' he boasts of, no doubt - helps to explain this phenomenon. The revealing extract into the mind of a leading Zionist first appeared in the Los Angeles *Jewish Journal*. We reproduce it here as a service to our readers. Thanks to a US colleague for forwarding it to us.

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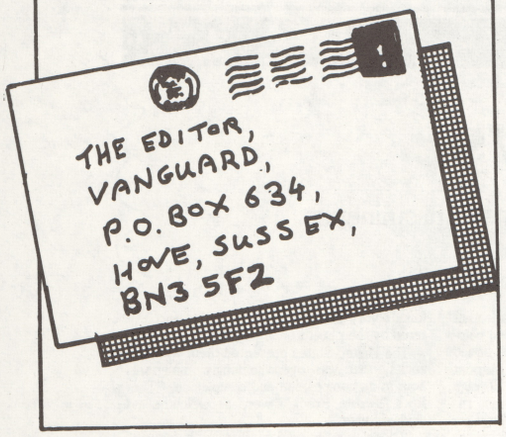


TELLING POINT

Dear *Vanguard*

I thought your article on Jonas Savimbi made a rather telling point. However, it is not just "wimpy Western psuedo intellectuals", as you put it, who elevated this man to the status of 'super-hero'.

I've recently been reading the biography of the Count de Marenches, a former French intelligence chief. This otherwise hard-headed gentleman who is generally a pretty shrewd judge of character, literally goes overboard in his praise of Savimbi. I quote:

". . . he is one of history's giants in the intellectual and moral as well as in the physical sense . . . Never in my life have I seen such charisma as his." (p.81)

"I feel unbounded admiration and affection for Savimbi. If he survives, he will one day be president of a country that is vaster than France and whose potential, whether human, mineral or agricultural, is outstanding." (p.82)

Yes, the above comments do make the Count look a bit absurd, don't they!

Yours sincerely,
Dave Jones,
Exeter,
Devon.

DEVOLUTION - 1

Dear Sir,

The subject of partial devolution and the idea of Ulster, Wales and Scotland having their own Parliaments whilst retaining close links through a central Union is a topic well worth debate within nationalist circles.

At present there are too many people within the nationalist movement who believe that such a policy would only lead to a weakened British Nationalist State and would ultimately lead to the creation of Marxist dominated states within our very borders.

Alas, such an argument whilst showing an understandable concern about the threat of Marxism would be quite unfounded if true nationalist parties emerged within each nation as opposed to the left wing/liberal S.N.P./Plaid Cymru types present today. Why not have for example links between fellow nationalist parties? Similar policies etc.?

The subject matter deserves debate at least and not immediate rejection and criticism for being too radical or even dare I say it anti-British, which I am most certainly not.

Yours faithfully,
Paul Cox,
Yorkshire.

DEVOLUTION - 2

Dear Sir,

Reference the article on the significance of England, Scotland, Wales and Ulster as individual nations within the U.K., in *Vanguard* magazine (May/June).

Firstly there is an omission: the Celtic nation of Cornwall (Kernow). From the brink of total extinction, this tiny country has made a remarkable recovery, especially in attempts to revive the language. There is also increasing use of the national flag: the Cross of St. Piran (white on black).

Secondly, should England have it's own single parliament when regional government would be more in the distributist tradition? There could be assemblies for the North, Midlands, East Anglia, Wessex, the South-East and Greater London.

May I also state generally that integrating the Manx nation further into the U.K. is not a good idea; like Cornwall it is a Celtic nation, not an English county!

These islands contain a rich mosaic of European cultures that must never be allowed to die.

Yours sincerely,
Graeme R. Kemp,
Hampshire.

DEVOLUTION - 3

Dear Sir,

I strongly disagree with the article by Dafydd Ellis on devolution. I thought we had just got rid of this kind of thinking; why do we need to drag it all up again?

The flags of all the nations of the British Isles have always appeared on National Front marches.

Celtic regionalism is not British nationalism; how can we build a strong Britain if we insist on stressing the differences between our people?

The survival of the British race is the most important thing. There are probably more Urdu speakers in the land than there are Welsh. The removal of the former must be our most urgent task.

Yours faithfully,
Chris Walford.
North London

EDITOR'S NOTE: The item we published in the previous issue of *Vanguard* produced a small flood of letters on the subject. We reproduce a representative cross-section of letters we received here.

The subject of devolution and national unity is a controversial one, but is a subject we hope to cover in depth in future issues of *Vanguard*. Why the National Front is specifically a **British** Nationalist organisation is clearly an issue fundamental to its existence, yet in the past this issue has, all too often, been overlooked and taken for granted.

We look forward to receiving further reader's letters on this topic.

IRISH QUESTION

Dear Sir,

There seems to be at last an upsurge of interest in the Irish Question within the ranks of the U.K. white nationalist movement. (And about time, tool) As I firmly believe that the destinies of all the constituent parts of the British Isles are inextricably linked, I would like to offer my twopence-ha'penny to the debate.

Some little-known facts about the Republic . . .

a) there is a slow, but steady, influx of non-whites into the country, a process which seems to be welcomed by the masochists of the "liberal" mainstream.

b) Jews hold many positions of power and influence there . . . the Lord Mayor of Dublin is Jewish, one Joe Briscoe (and Cork previously had a Jewish Lord Mayor, too, one Goldberg); one of the officially accredited government broker firms rejoices in the good Irish name of Solomons and Abrahamson; there are three Jewish T.D.'s (members of parliament), Alan Shatter, Mervyn Taylor and Ben Briscoe, each of whom conveniently belongs to each of the three major political parties, and all of whom are instigators of the forthcoming "race relations" legislation (due to be passed by Summer). Interestingly, the fourth largest political party, the "Progressive Democrats" (sic), also counts amongst its luminaries yet another Goldberg . . planning ahead?

c) There is quite high race-consciousness in the Republic, albeit of the tacit sort . . the sort of consciousness that doesn't deliberately exclude non-whites from the "fold", but which certainly doesn't welcome them. This consciousness

exists because the indigenous culture is largely intact . . spend a night in an Irish pub, even in the cities, and you'll see what I mean.

d) There is quite a lot of desperation amongst the young, urban-dwelling population . . the sort of desperation which could relatively easily be translated into radical political action.

e) Generally speaking, the Irish are a very vital people . . . this is because of the good racial blend there, a blend of Celtic imagination, Nordic rationalism and Alpine stolidity, and also because of the quite high race-consciousness just mentioned. They are hard workers and extremely good-natured, not to mention quick-witted and often visionary.

It is my belief that the Irish are going to play an ever greater role in the white nationalist movement in the future, in whatever country they live. One sees this in Ireland itself, in the U.K., where many of the top white nationalists are part-Irish, in the U.S.A. and even in South Africa.

The Irish are vital, as I've said, well-educated and great fighters and activists when aroused. We need them, and they need us, now and in the future . . . we have a lot to offer each other. They are enduring the same sort of social and political pressures that all other white people are facing these days, and sooner or later the best of them will give their allegiance to the white nationalist movement. We should welcome this development and encourage them every way we can.

Stretch out a hand of friendship to the embattled Irish, and I am sure that they will someday, if perhaps not immediately, meet the rest of the white race half-way.

Dick Cardmore.
Essex.

Food For Thought

Truth seldom is pleasant; it is almost invariably bitter.

A loss of courage may be the most striking feature which an outside observer notices in the West in our days . . .

Such a decline in courage is particularly noticable among the ruling groups and the intellectual elite, causing an impression of loss of courage by the entire society. Of course there are many courageous individuals, but they have no determining influence on public life.

Alexander Solzhenitsyn,
Address to Harvard University,
June 1978.

OBITUARY

Mr. Gordon Brown

Vanguard regrets to inform its readers of the death on May 9th of Mr. Gordon Brown, a long-standing patriot and stalwart of the NF in its early days. Mr Brown, a South London small businessman, first became an active British Nationalist prior to the foundation of the National Front in the middle 1960's. His unique talent as an office administrator and fund-raiser, together with his shrewd practical common-sense, soon made him an invaluable asset to the Cause, and, after its foundation in 1967, to the NF. Without Mr. Brown's financial and fund-raising support, it is quite possible that the fledgeling Party would never have got off the ground.

In the early 1970's, Gordon Brown played a key role in the Party machine as Administration Officer. The running of HQ was put on a sound basis with strict accounting procedures, including the famous "day sheets", proved their worth to such an extent that they continued in use at NF HQ for well over a decade.

He was also indispendable as a source of funds, not only by digging into his own pocket, which was far less deep than rumour sparked by his generosity made it, but also through his ability to persuade his network of contacts to fork out again and again when the Party needed it.

Without this, the NF would not, for example, have been able to afford to fight two General Elections in one year in 1974, increasing the seats fought from 54 to 90 in the process.

Although a hard-headed practical man of affairs rather than a political theorist, Gordon's political instincts were usually sound. In the mid-1970's, notably, he supported the radical Nationalist section of the party, playing a key rôle in forging that alliance of pragmatism and principle which was to win British Nationalism its first electoral victories, two seats on Blackburn Council, in May 1976. Ten years later Gordon was to see, and support, the victory of his tendency within the National Front.

For the last five years of his life Gordon knew he was afflicted with incurable bone cancer. It was typical of the man that he kept this grim knowledge to himself, choosing to spurn the pity of outsiders and fight his final struggle alone.

Like anyone who achieves anything in the Nationalist movement, Gordon Brown was not without enemies and detractors, nor, as is true of us all, was he without his failings and mistakes. Yet the commitment he showed throughout his life to the land and the people he loved, and the courage he showed at its end, must earn him the respect of all patriots. Let us ensure that the Party he helped build endures as a worthy monument and one day wins that victory which, above all, Gordon would have wished to see.

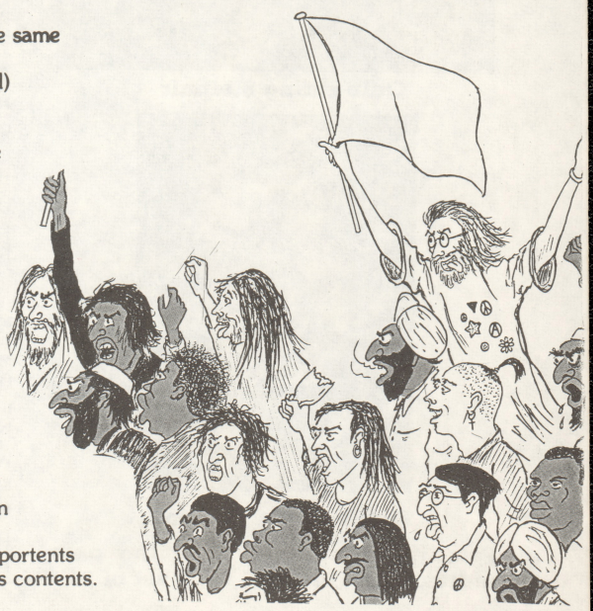
Poetry

MELTING ROT by Paul Comben

Believe it or not, there are those who do claim
That the Black and the White are in all things the same
And the bonding of race just a trick of the mind
(So a sparrow's a swan to the gormless and blind)
And the riots we see are not riots as such
But a fruitful debate that won't bother us much
If we thrill to the filth like the fellows who choose
Reserving our scorn for the fools who oppose it.

Believe it or not, there are those who declare
That restraints on our speech are entirely fair
Being clearly in line with the centralist feel
That it's right to restrict and it's wrong to revea
And therefore a sin to be caught in the act
Of publishing truths in a nationalist tract
The compounding of which is a blatant intention
To meddle in news that "they" never mention.

Believe it or not, there are those who do say
That our nation and flag are defunct and passé
And thus overdue for a total absorption
In the melting-pot stew as a succulent portion
And when we're all stewing and well melted down
When our flag is all red and our faces all brown
We shall rattle the bones and take heed of their portents
Midst the gloom of our cave and the stench of its contents.



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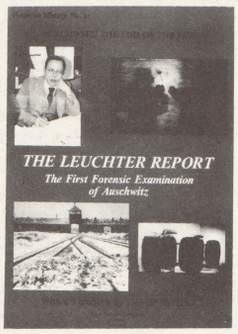

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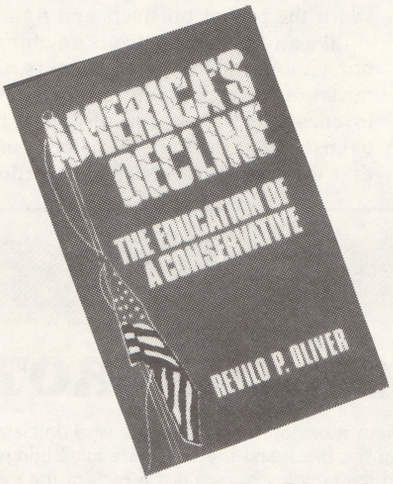

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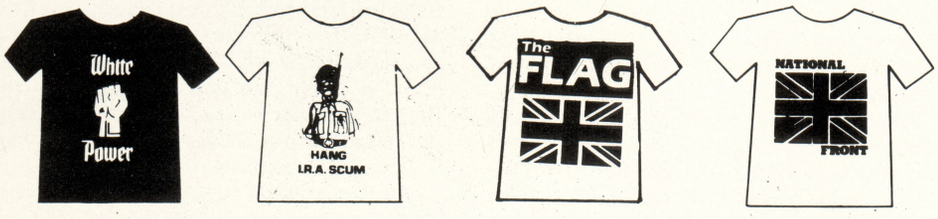

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YORK MINISTER: a symbol of all we are all fighting for

ENGLAND is unique in having so many churches, great and small, of the mediaeval period which, by the history lessons they bestow, teach us of a faith - national and spiritual - that is eternal.

The gift from Englishmen to Christianity, they are the result, primarily, of race: the synthesis of the Nordid Celts, Angles, Saxons, Vikings (Norwegians, Danes, Swedes) and Normans ("Northmen" - descendants of Danish Vikings). The Church, with its closet Marxism and commitment to racial suicide, will never acknowledge the racial genius of our ancestors. Alarmingly, that is the cold, stark hypocrisy that clergymen have been exercising for years. Remember Hewlett Johnson, Dean of Canterbury, 1931-63, who received the Stalin peace prize?

Standing in the stream of time, cathedrals are the greatest and clearest embodiment of the spirit of mediaeval England. There are few whose racial history carries us so far back as that of York Minster, which has justly been described as the finest Gothic building in the world.

York reflects better than any other cathedral the racial soul of the British people. The present church, built between 1220 and 1474, is a successor of the wooden chapel in which Edwin (583-633), King of Northumbria - one of the greatest of the Anglo-Saxon kingdoms, situated between the Humber and the Forth - was baptised.

To quote a mediaeval chronicler: *"A little oratory of wood was put up in the very place where the great church now stands, and dedicated to St. Peter; in which on Easter Day, being April 12th, 627, one hundred and eight years after the coming of the Saxons to Britain, the King and his two sons, Osfrid and Edford, whom he had by a former wife, with many more of the nobility, were solemnly baptised."*

The Minster derives much of its charm from the adherence of its builders to magnificence, covering more ground than any other English cathedral, its area being 84,860 square feet, with a roof 486 feet long. The enormous size of this jewel in Yorkshire's crown can be felt as well as seen from the city walls (14th century) - a symbol of what we are fighting for.

To stand outside York Minster and gaze upon the beauty of its towers is the best way of experiencing one's racial history I know. With emotions hard to define, we feel the joyful relationship - an umbilical cord with the past - which unites us with the men who built it. If one of these craftsmen could be conjured forward in time, he would surely join our fight.

As in many cathedrals, York displays three styles of Gothic architecture - Early English (c.1200-75), Decorated (c.1275-1350), and Perpendicular (c.1350-1550), "the national style of England", since it is not found anywhere else - blended into a congruous whole.

ANDREW LIGHTFOOT explains why he finds York Minster inspires a Nationalist feeling within him.

"Most remarkable and worthy seeing is St. Peter's Cathedral, which alone of all the great Churches in England, had best been preserv'd from the furie of the sacrilegious. It is a most intire, magnificent piece of Gothic Architecture: The Skreene before the Quire is of stone, carv'd with flowers, running work and statues of the old Kings", writes John Evelyn (1620-1706), describing in his diary a visit to the Minster in August 1654.

The foundation stone of the nave was laid on April 7th, 1291, in the reign of King Edward I (1272-1307), who banished the Jews from England in 1290, after massacres at London, Norwich and York.

The polygonal Chapter house (late 13th century) is a good place to rest awhile and take stock; to contemplate the racial significence of the whole. Fulfilling the inscription near the door, *"The rose is the flower of flowers, so this is the hall of halls"*, it contains the horn of Ulphus the Saxon, and the chair in which the first archbishops were enthroned. One of the loveliest windows of the Minster, "The Five Sisters" (donated by five sisters) in the North Transept, is the largest 13th century window in the world, and contains some contemporary "grisaille" (silver-grey) glass.

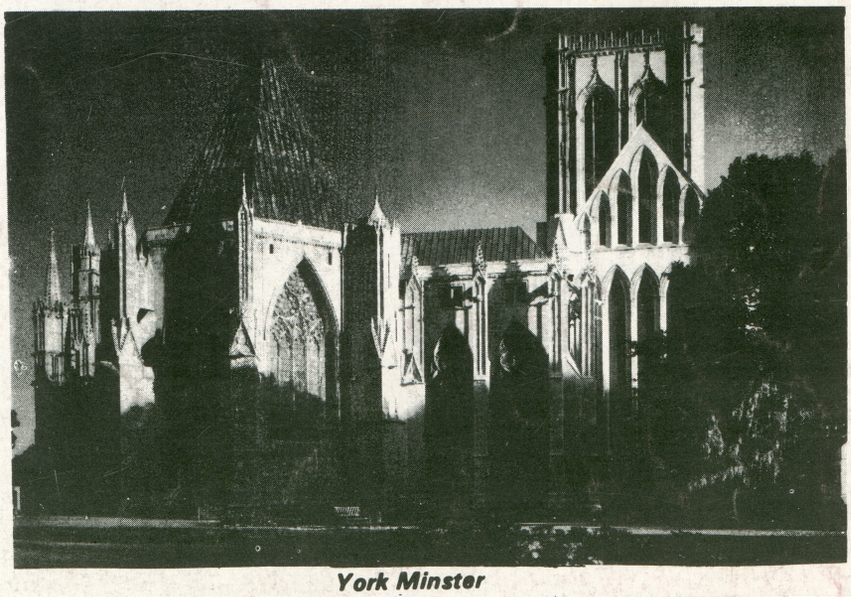
The Minster boasts half the stained glass of England, principally from the 13th and 14th centuries. The 250-year span of the building of York Minster saw the finest architectural skills that had ever been utilised to the glory of God and Nation. The people of York speak of their Minster, and their other heritage, with justifiable devotion. They are proud of their inheritance, enthusiastic to preserve and display it.

I have never forgotten the taste left in my mouth when I saw a negro swaggering about in York Minster. Thank God for the National Front! The day the last immigrant is driven from our shores will be the greatest day in our history.

I learn without any great surprise at all from a friend in York that the city has little belief in the multi-racial ideal, the myth of racial equality so highly prized by the Establishment traitors. Throughout the British Isles, there are many such openings for our Movement.

However, support for our cause, so easily acquired on paper, is much harder to obtain on the ground. We must take our doctrine more vigorously to the British people.

A greater note of urgency must be struck. The survival of this small, precious island, our Island, will exact a great price in human sacrifice and suffering for the British people - to acknowledge it is half the battle. Victory over the forces of treason is our birthright, our destiny - we acknowledge that, too.



York Minster